463
2
Symson (W)

A FVLL AND PROFITABLE INTERPRETATION

of all the proper names that are within the *Illustrious and Resplendant Genealogie* of IESVS CHRIST, *Set forth in the first Chapter of* S. *Matthewe*, conferred with *the Originall and best* Writers:

Together with sundrie doubts *plainely discussed through the whole* Chapter.

PRINTED BY CANTRELL LEGGE
Printer to the Vniuersitie of Cambridge.
1619.

464

TO THE RIGHT HONOVRABLE, GEORGE, MARQVES OF *BVCKINGHAM*, VISCOVNT VILLIERS, *Baron of Whaddon, Lord High Admirall of* England, Iuſtice in Eyre of all his Maieſties Forreſts, *Parkes, and Chaces beyond Trent, Maſter of the Horſe to* his Maieſtie, and one of the Gentlemen of his Maieſties *Bed-chamber, Knight of the moſt noble order of the* Garter, and one of his Maieſties moſt Ho*nourable Prinie Counſell of England* and Scotland, &c.

KING SALOMON *made him a Royall Throne: the ſubſtance whereof was yuorie, called* ſhen, *the tooth of the Elephant: all was couered with the gold* muphaz, *which was made ſtrong, ſound, & maſſie, by the tryall of more then of ſeauen fires*, Pſal. 12. *The parts thereof were two:* 1. *The ſtage, where was the ſeate, which was called the toppe, it was round.* 2. *The aſcent to the ſame, which was by two ſtayes for his hands to leane vpon, and by ſixe ſteppes to treade*

vpon as hee is ascending, both which were beautified with Lyons on either side.

This Throne fitly resembleth the holy word of God, the Royall and Princely Throne of Iesus Christ, on which he sitteth among his Saints in this world: so Reu.4.2. Iohn saith, Vidi Thronum positum in cœlo: I saw a Throne set vp in heauen: This is the place wherein Royal & absolute Kings sit alone among their subiects, testifying their absolute authoritie which they haue ouer their people, & that they haue no competitor within their Dominions, to challenge any right to the Kingdome: So Christ our Lord hauing absolute authoritie ouer all creatures, and sole Soueraigntie ouer his Church, shewes himselfe in the heauenly word of God, to be the only Redeemer of his Saints, and that he hath no competitor in that worke among Angels nor men.

The matter of this Throne being the most excellent doctrine of our Saluation, farre exceedeth the finest yuorie, and the purest gold, Psal.19.10. The Ascent to this Throne is by stayes and steps also. The stayes are two: the one is the creation of all things spoken of in the 1. and 2. Chapter of Genesis, on the which worke Christ layeth and leaneth his hands, as a worker of this Vniuersall frame, Ioh.1.2.

The other stay is this most sacred Genealogie of

Christs

Christs humane nature, set downe in the 1. *Chapter of* Matthew, *in which we may behold* Christ *comming in our nature from* Abraham *and* Dauid, *a verie man, as he was promised of olde, like vnto vs in all things but in sinne, to worke the worke of our redemption, and to shew himselfe through the whole word the onely Sauiour of man.*

The steppes to this Throne are sixe: the first three we finde in the creation *of man: where* Moses *maketh mention,* 1. *of the state of his* innocencie, *chap.* 1. *&* 2. 2. *of his* miserable captiuity *&* thraldome *vnder sinne, to which he was brought by deceit of the serpent, or of the Deuill in the serpent, chap.* 3. 3. *of the* state of grace, *when God of his infinite mercie left him not vnto himselfe, but tooke compassion vpon him, & promised to send him his Sonne* Iesus Christ, *to redeeme him from the slauish captiuitie of Sathan. These are the first three steppes, by which Christ ascendeth to his Throne, and is brought within the body of holy Scriptures, as the only Redeemer of the world. We may see him ascending and stepping vp to his throne, when he commeth to the third step: for there the Father promiseth to send him to breake the Serpents head, and to redeeme* Adam, *and so many of his posteritie as were chosen to life eternall,* Gen. 3. 15.

The other three ſteppes are within this moſt ſacred Genealogie, *which runneth along from* Abraham *to* Chriſt, *by the foureteene generations: The firſt* 14. *is accounted from* Abraham *to* Dauid: *the ſecond* 14. *from* Dauid *to* Iechoniah: *the third* 14. *from* Iechoniah *to* Chriſt *the Lord. Theſe are the three higheſt ſteppes which brings him to the ſeate of the Throne: for ſo ſoone as he aſcendeth and commeth to the ſixt ſteppe, within a little after he commeth from* Galilie *to be baptized, is led aſide by the Spirit to the wilderneſſe to be tempted of the Deuill: and from that time he beganne to preach, and to ſay,* Amend your liues, for the Kingdome of heauen is at hand, Matth. 4. 1. 17. *And as in the firſt three ſteppes, Chriſt our Lord is aſcending to his throne, and walking within the bodie of holy Scripture, to ſhew himſelfe the onely Sauiour and Meſſias to the Iewes; ſo when hee is aſcending by theſe ſteppes* (as leaping by the mountaines, and skipping by the hills, Cant. 2. 8.) *he ſitteth him downe vpon his throne, and doth manifeſt himſelfe to Iewes and Gentiles, that hee is the onely Sauiour of man, not hauing any competitor in that worke. This ouerthroweth all hereſies both newe and late, which doe either derogate to his high and mighty power and Soueraigntie, or doe make any creature in*

Matth 3. 13.

heauen

heauen or in earth equall to him in the worke of our Redemption.

The foureteene Lyons which beautifie the ſteppes and ſtayes on either ſide of the throne, may well bee thought to bee the Prophets and Apoſtles, the elect writers of the holy word, who were ſtrengthened by the rare and manifold graces of his holy Spirit, all roaring as Lyons, and crying aloud, that Ieſus Chriſt is the true Meſſias and Sauiour of the world.

The toppe and ſeate of the throne was round, noting the harmonie and agreement of all parts of Scripture, written by the Prophets and Apoſtles: for all the bookes of holy Scripture conſent together, and do yeeld the Soueraigne power and authoritie to Ieſus Chriſt, teaching vs that he is the onely Sonne of God, and our Sauiour.

My cheifeſt labour hath beene to make knowne this ſecond ſtaye, and the three higheſt ſteppes of the throne of Ieſus Chriſt. I haue meaſured the length of this Genealogie, and haue taken the altitude of the ſteps, and the foureteene generations thereof, by drawing the ſame from Abraham to Chriſt himſelfe the Sonne of God, and borne of the Virgine: and by expounding the ſeuerall names of all that are accounted by S. Matthew within the ſaid Genealogie.

As I was about to make choise of a Patrone vnder whose acceptance I might shrowde this little Treatise, although duty mooued me to set mine eies chefely on your Honour, yet feare droue me backe againe, and I was as the dimme-sighted Eagle that could not behold the Sunne. I feared least pluming my selfe with the wings of presumption, and flying too neere your Honour, I should be precipitate with rash Icarus. *But when I was certainely informed of your Honours most moderate and milde disposition, which shineth in your Angelicall countenance, and which Nature shewing her deepest skill, hath most artificially framed in you, to be a perfect resemblance of a pure minde, by grace inclined to all good things; I shooke of my feare, but was wrapt with greater admiration, beholding such absolute mixture in a mortall creature. I dare not say immortal; yet giue me leaue to speak with the Royall Prophet* Dauid *of your Honour, & of all such as your Honour is,* Dij estis, & filij excelsi vos omnes; Yee are gods, and all of you the sonnes of the most High, Psal. 82. 6. *If Gods, that is, Angels, and sonnes of God, how farre then are yee sublimated with the gifts of Nature, and graces of his Spirit aboue the race of all inferiours? What your Honour hath common with your equalls, many may discerne it:*

467

it: what is your Proprium, I am cheifely bound to expreſſe it. Your Honour is obſerued in your young years onely to beare with admirable wiſedome and diſcretion, his Maieſties Royall fauour in the one hand, and your grandone and Noble eſtate in the other, with generall applauſe of all beholders; inſo much that your Honours equalls doe not a little reioyce to ſee your fortunate ryſing, becauſe they hope, that as by your Honour their number is increaſed, ſo your Honours vertues will giue cleare light alſo among ſo many bright ſtarres.

The daily wiſhes and prayers which other inferiours ſend vp to God for your Honours happy proſperitie, haue incited me to exclaime, That true Worthies and Noble Heroes (I ſpeake of your Honour, and your Equalls) are of all men moſt fortunate, as inioying the higheſt fauours in their Honourable eſtates, like to the ſhippe that is carryed with the blaſtes of the ſweeteſt windes, through the deepeſt Ocean to her ſafeſt port.

But leauing a more ample diſcourſe of your Honours Proprium, either to a more conuenient time, or to a better penmân: I moſt humbly beſeech your Honour fauourably to accept this little Treatiſe of Chriſts Genealogie, by which he aſcendeth to the ſeate of his Throne on the fourth, fift, and ſixt ſteppes

of the same, and entreth within the bodie of holy Scripture by types, figures, and prophecies in the olde Testament, and by his owne preachings and miracles, and the labours of his Apostles in the new Testament, manifesting himselfe that he is the Sonne of God, the Messias promised, and the onely Redeemer of his people.

Hoping your Honour will kindly receiue it, as a small token of my loue and seruice, I beseech Almighty God more and more to adorne your Honour with the graces of his Spirit, that you may be acceptable vnto him, deare to your Prince, beloued of all men, a mirrour of vertue, and euer Noble among the best Nobles.

Your Honours vnfainedly

deuoted,

W. SYMPSON.

168

AN EXPLICATION *of* CHRISTS *genealogie.*

Mnemon.

GOod *Theophilus* welcome. I haue bin much troubled this morning about that queſtion, which was toſſed from hand to hand among vs the laſt night at ſupper, concerning *Iechonia* and his poſteritie. I did not likewiſe fully vnderſtand ſundry things that were ſpoken of *Salathiel* & *Zorubbabel*, your opinions did ſo far diſagree one from another. Let me intreat you to explaine theſe two or three queſtions vnto me, and ſuch other obſcurities as I find in CHRISTS genealogie. Beſides elswhere the Scripture calls him without Father, without mother, without diſcent, or genealogy, ἀγενεαλόγητον: this and other doubts I meet with, in this Geneſis of the new couenant, wherein I deſire your helpe. Heb. 7. 3.

Theophilus. I will not preferre my priuate buſineſſe before your good and ſolatious companie; but concerning the queſtions you ſpeake of, I confeſſe my iudgement herein to be farre inferiour to theirs, whoſe company we inioyed the laſt night at Supper: neuertheleſſe, I am readie to ſatisfie you in any point of CHRIST his genealogie, according to the knowledge that God hath giuen me: But as concerning that doubt that Chriſt is called without Father, without mother, and without diſcent; that ſhewes and ſignifies the extraordinarie manner of his birth, by compa-

ring him with *Melchizedecke* (which is by interpretation, *The King of righteousnesse*) whose genealogie is not made mention of in Scripture; but Christ is said to bee without father, because according to his manhood he had no father: for *Marie knew no man, but the holy Ghost did come vpon her, &c.* and without mother, because as God he was begotten of the Father alone, and was the first borne of euery creature, and thus he was without descent, that is, not borne after the common law of generation. Luke 1.

Mnem. I will now, seeing I finde you so willing to beare me companie, examine the whole first chapter of *Matthew*, and if it offend you not, I shall aske the question and you shall giue the answer.

Theoph. Bring your Bibles and best Commentaries on this Chapter, that our questions and answers may arise out of the text it selfe, and carrie the approbation of the best writers; and seeing you haue chosen to mooue the question, proceede as you please. And I pray God to direct vs herein, to his glorie, and our edification? Amen.

Mnem. What are the seuerall points that S. *Matthew* treates of in this first Chapter?

Theoph. 1. Of the genealogie and pedegree of our Lord Iesus Christ, from the first verse to the 18. 2. of his natiuitie and birth, to the end thereof.

Mnem. Where doth S. *Matthew* beginne Christ his genealogie?

Theoph. At *Abraham.*

Mnem. Why not at *Adam*, to whome he was first promised, as S. *Luke* doth?

Theoph. Because it is not the purpose of the holy Ghost by S. *Matthew* to set downe the full rowle of Christ his pedegree, but onely so much thereof as doth let vs clearely see that he is that Messias, whom God promised of olde to his Church by his holy Prophets: and this is manifest enough by the little rowle which he deriueth from *Abraham* and *Dauid*, as from two springs: and that we may the bet-

better both vnderſtand & remember it, he cuts it into three fourteens, as he ſaith in the 17. verſ. according to the three eſtates of the people that liued betweene *Abraham* and Chriſt. The firſt foureteene liued moſt of them before the Law was written, & all of them before there was any lawfull Kingdome eſtabliſhed in Iſrael: and of them *Dauid* was the firſt, whom God aduanced to a kingdom, which he left farre more glorious, then he found it in the dayes of *Saul*. The ſecond fourteene were all glorious Kings, eſpecially *Salomon* the ſonne of *Dauid*. The third foureteen, although they were not Kings (for the Kingdome of Iuda ended in *Iechonias*, who is the firſt of this laſt companie, and the laſt of *Salomons* race) yet ſome of them were Princes and gouernours, retaining that ſcepter of Iudah, and dominion ouer the people, partly vnder the *Chaldeans*, and after vnder the Perſians, ſo long as their Monarchie held foote; partly vnder other ſuperiours, while at laſt the Romanes ouerthrew the whole nation of the Iewes, and ſcattered them through the world: others of them through the tyrannie of newe conquerours became priuate men.

Mnem. Before you beginne with the Patriarkes in S. *Matthew*; I deſire to be reſolued of one queſtion in the 3. Chapter of *Luke*, how *Arphaxad* is there ſaid to beget *Cainan*, when Gen. 11. he is ſaid to beget *Sala*: yet in *Luke* it is ſaid that *Cainan* begat *Sala*.

Theoph. This I confeſſe to be a great doubt, and which doth much trouble expoſitors: they bring many anſwers to this obiection, which being omitted, this one I thinke to bee the trueſt, that the Septuagints (whoſe authoritie S. *Luke* ſeemes to follow) haue ſo ſet downe that Genealogy, that *Arphaxad* begat *Cainan*, and *Cainan Sala*: and at that time when S. *Luke* wrote his Goſpel, they were of great authority in the Church, which leaſt the Euangeliſt ſhould offend he choſe rather to follow the receiued opinion, then to bring a ſcandall into the Church, leaſt the authoritie of the Scripture ſhould bee called in queſtion: and for this

cauſe *Beza* hath reiected thoſe words (τῆ Καϊναν) out of the text, the feare of that ſcandall beeing now remooued.

Mnem. Let me now heare the firſt foureteene Patriarches of Chriſts kinred.

Iacob is alſo called Iſrael. Aran is alſo called Ram.

Theoph. *Abraham, Iſaac, Iacob, Iudas, Phares, Eſrom, Aram, Amminadab, Naaſſon, Salmon, Booz, Obed, Ieſſai, Danid.* Theſe 14. are naturally deſcended one of an other, and the word begat is properly taken.

Mnem. I deſire to heare the interpretation of their names.

Theoph. *Abraham* is interpreted an high and eminent Father of multitudes: for he is not only father of the Iewes, but euen of all that beleeue both Iewes and Gentiles, Rom. 4. 16. This name God gaue him as a confirmation of his promiſe: for hee promiſed to make him a father of multitudes, Gen. 17. 5. before he was called *Abram*, which is as much to ſay, as an eminent father: and this name his father *Terah* gaue him in Vr of the *Chaldies*, ignorant of his ſons future eſtate: onely he wiſhed his ſonne worldly eminency as is the manner of earthly Fathers. But God of his infinite mercie made *Abraham* truely eminent, and advaunced him from the ſlauiſh ſeruice of Idols, to the true worſhip of his Maieſtie, and to be the father of multitudes, yea of Chriſt according to the fleſh; of which I purpoſe not to ſpeak particularly, onely I interpret the name according to the promiſe ſpoken of before, and as you deſired me. Betweene the two laſt letters of his firſt name *Abram*, is inſerted the letter *(h)* which is the firſt letter of the Hebrew word *hamon*, that ſignifieth a multitude, to make vp this three compounded name, *Abraham*, the interpoſition of this letter *(h)* ſheweth it ſelfe better in the firſt name *Abram*, written in hebrew letters, & it was to put him in mind to faſten the promiſe of God within the ſecrets of his heart, as this new letter was indented within the two laſt letters of his firſt name, which he did.

Iſaac ſignifieth laughing, after which name the Lord would

would haue him called, becauſe both his parents did laugh when they were told, that *Sarah* ſhould beare him a ſonne. *Abraham* his father laughed for ioy, Gen. 17. 17. reioycing and admiring that the Lord would manifeſt his mightie power in their old and withered bodies, Rom. 4. 16. But *Sarah* laughed of weakenes diſtruſting the promiſe: for the which the Lord reprooued her, Gen. 18. 15. He was well called a laughing or a ſmiling ſonne: for he was a ioy to his Parents hearts ſo long as they liued, as not onely being very obedient vnto them; but alſo beeing the ſonne of promiſe, his mothers glory, who was before barren, and a liuely type of Chriſt. His name is deriued from the Hebrew word (*ſachak*) that ſignifieth to laugh, before which is prefixed the letter *iod*, which ſerueth as a formatiue letter to proper names eſpecially.

Iacob, the ſonne of *Iſaac* is expounded, an heel-holder, for holding his brother *Eſau* by the heele with his hand in the birth, as if he ſhould haue pulled him backe againe, while he had been firſt borne, Gen. 25. 26. and after this manner *Iacob* did ſtriue with his brother *Eſau* for the birthright, which although it befell him by nature, yet *Iacob* obtained it by God his ſpeciall fauour, yea and bought it in plaine bargaine of *Eſau* his brother.

This brother Eſau abuſed his name vpon malice, calling him a ſupplanter, a heele-tripper, and a deceiuer, Gen. 27. 38. his name ſignifying no ſuch matter: this is a daily practiſe among vngodly perſons, to abuſe the names of Gods ſeruants, in calling them *foole*, *Racha*, and ſuch like.

This name ariſeth from an Hebrew word (*Akeb*) that ſignifieth the heele, by prefixing *iod* the formatiue letter of proper names.

Iudas, is as much as confeſſing or praiſing [God,] his mother *Leah* praiſing God for him at his birth: and among all his brethren, God had an eſpeciall reſpect to Iudas and his tribe, euer prouoking him by ſingular tokens of his fauour to praiſe his name: for to him he tranſlated the birthright

of *Reuben*, gaue to him onely a ſcepter among his brethren, yea of him came Chriſt according to the fleſh: for which and many other prerogatiues giuen him, he deuoted himſelfe aboue his brethren to praiſe and magnifie the name of God, and became moſt religious, which he vttered eſpecially, after that the teune tribes had diuorced themſelues from the houſe of *Dauid*.

His name is deriued from the hebrew verbe (*hodah*) which is to confeſſe or to praiſe God, hauing the formatiue letter *iod* prefixed as is ſaid.

Phares is as much as a breach, or a breaker: for when his other brother made ſpeed to the birth, and had thruſt out his hand, as though he would not longer tarry in his mothers wombe, Gen. 38. 29. yet he drewe in his hand againe, fearing firſt to paſſe through the ſtraits: which no ſooner *Phares* felt (for all theſe motions are extraordinary) but he immediately aduanced himſelfe, and was firſt borne. Wherupon he was called *Phares*, that is, a breach or a breaker: for the midwife beeing amazed at the ſight of this ſo vncuſtomable worke, cryed forth, How haſt thou broken forth? the breach is thine.

This name is read in the text with *ph*, and the vowell *e* in a pauſe: becauſe he was paſt the breach, but elſe where it is written *Peres*.

Zarah was his brother, his name ſignifieth riſing: for hee roſe firſt in the birth, as hath beene ſaid by putting forth his hand, as a pleaſant plant riſing and ſpringing out off a fruitfull ground, or like the Sun ariſing vpon the horiſon (which the originall word doth rather ſignifie) but he pluckt it in againe with ſpeed, as the ſunne ſhrowdeth himſelfe vnder the clouds. Theſe extraordinary motions in the birth, import great conſequences; for the firſt place was appointed to *Phares* howſoeuer *Zarah* aimed at it.

Thamar their Mother, (becauſe I would not let ſlip any that is mentioned in the Pedegree) is as much as, a palme tree: for although ſhee ſeemed to bee quite withered,

when

when her two ~~first children~~ husbands *Er*, and *Onan*, were cut off in the wrath of God, Gen. 38.7.10. yet she flourished againe, and that soone, bearing ~~other~~ two at a birth contrary to the expectation of *Iudah* their father. She is one of the ancient Mothers of Christ, the desire wherof (and no fleshly lust, as may appeare by the text,) mooued her to commit that incest, an exceeding great sinne, which was washed away in the fountaine of her Sonnes blood, but of this woman I meane to speake more hereafter.

Esrom the sonne of *Phares*, is interpreted the arrowe of gladnesse, for his father *Phares* reioyced in him, as a good archer doth in his best and choisest shaft, 1. Chron. 2.5. hoping he would prooue a valiant man in his defence, for as yet they were in Egypt. *Salomon* vseth the same speach of children, calling them *arrowes*, Psal. 127.

Aram is as much as high and eminent, by which name *Esrom* would allure his sonne to giue himselfe to vertue and vertuous deedes, that he may prooue famous and eminent among others: for it is a shame if we spend our fewe dayes in slothfulnes, like to beasts more then men, he is likewise called *Ram*, 1. Chron. 2.9. (for *Aram* is a Syrian word, which became his name long after.) This *Ram*, is the last syllable of *Abraham* his first name: for both *Terah* and *Esrom* wish their children to bee eminent men in the world.

Amminadab a three compound word, and is as much as, My people is a free and voluntarie people: by giuing of which name *Aram* his father doth publikly professe, that the people of God, who with free and voluntary hearts (which no man hath by nature, but are so framed by the free spirit of God) attend vpon his seruice, are most eminent and most honorable persons in the sight and iudgement of God, howsoeuer they are esteemed before men: a worthie saying beseeming a Patriarch, whereby he, as it seemeth, requested God to giue his son grace to serue him with a voluntarie and sincere heart, which is most acceptable.

table to God: and hence it is, that the *Beraeans* are called εὐγενέστεροι, that is, more honorable then they of *Theſſalonica*, Act. 17. 11.

Naaſſon his ſonne, is interpreted wiſe as a ſerpent: his father commendeth vnto him wiſedome vnder a ſpeach borrowed from a ſerpent, 1. Chron. 2. 10. *Moſes* teſtifieth of the wiſedome of this beaſt, Gen. 3. 1. and *Dauid* in his Pſalmes telleth vs that the ſerpent ſheweth the wiſedome thereof in keeping it ſelfe harmeleſſe, and without hurt from the inchaunter, Pſal. 58. 5. 6. the like wiſedome he deſireth in his ſonne *Naaſſon*, leaſt he be inſnared by the craft and pollicie of ſubtile men: the ſame wiſedom our Saviour commendeth to his Diſciples, but with an addition that they be ſimple as Doues: for he would haue them of nature, not ſimply ſerpentine (for howſoeuer it can ſaue it ſelfe, yet it is hurtefull and malitious) neither ſimply Doue-like, (for it is moſt eaſily deceiued, as fearing no harme of others, becauſe it is free from doing any) but of a mixt temperature ariſing of both. Matth. 10.

The three firſt letters of *Naaſſon* his name ſignifie a *ſerpent*.

Salmon the ſonne of *Naaſſon*, ſignifieth *peaceable*, for his father beeing a wiſe man, as ſaid is, nameth his ſonne, the ſonne of peace: two notable vertues beſeeming ſuch a father and ſonne, a wiſe man will loue peace, and by all meanes will follow after it: but fooles are the authors of diſcord. In the Originall it is written *Shalman*, but the *Greeks* hauing no letter anſwering to the firſt of this name, write it by (ſ) in the firſt, and by (o) in the laſt ſyllable, after the manner of the Syrians, who founded the firſt Hebrew vowell by (o) 1. Chron. 2. 11.

Booz the ſonne of *Salmon*, ſignifieth ſtrong: his grandfather excelled in wiſdome, his father followed peace with all men, and *Booz* hath his name from ſtrength, which argueth that his father did commend him to God, praying earneſtly that his ſonne would betake himſelfe to the ſtrong

name

name of *Iehoua*, and reſt himſelfe wholly in the ſtrength of *Iſrael*. I am not of opinion, that *Salmon* a man of peace, wiſhed his ſonne to excell in bodily ſtrength.

Rahab the wife of *Salmon*, and mother of *Booz*, ſignifieth *inlarged*: for ſhe was brought out of her houſe in the which ſhe was pinned vp within *Iericho*, Ioſh.6.26.28. to dwell in a large field, euen among the people of God, and in what trybe ſhe pleaſed beſt; afterward ſhe ſetled her ſelfe within the tribe of *Iuda*, and was married to *Salmon* the father of *Booz*.

Obed the ſonne of *Booz*, ſignifieth a *ſeruant* or an husbandman that laboureth the ground: he named his ſonne *Obed* in remembrance of that ſeruile and toileſome labour, to which man is by the iuſtice of God appointed: for *Obed* in Hebr. is a ſeruant, and he that laboureth the ground is called *Obed Haadamah*. This then it ſeemeth that *Booz* ſaid, when his ſonne was circumciſed: I hope that my ſon will worke and labour the ground, as wee haue done in *Bethleem* before him. For by this the Anceſtors of Chriſt beganne to ſettle themſelues in *Bethleem*. You may obſerue by that which hath been already ſpoken of the Patriarchs, what care they had in the nomination of their children, and what were their meditations when they gaue them names, and when they were circumciſed. So *Seth* called his ſonne *Enoſh*, that is, mortall, and ſubiect to miſerie and troubles in this life; for they were not a little moleſted by the houſe of *Kain*, Gen.4.26.

Ruth the wife of *Booz* ſignifieth *ſatisfied* and *well filled*: for then ſhe was ſatisfied in very deed, when ſhe forſooke her country and friends with all the Idolatrie thereof, and came to *Canaan* with *Naomie* her mother in Lawe, and there did learne to ſerue the true God according to his holy word. Here ſhe found a continuall banket for her ſoule, which ſatisfied her abundantly, as if her body had been fed with fat meats and pure wines, Eſa.25.6. howſoeuer ſhe liued before in her owne country, doubtleſſe her ſoule was

hungerbit, and could not be satisfied. For as the winde will not satisfie the body, so the doctrine of lies can giue no content to the soule, Ruth. 1. 19.

Iissai. This name is read two wayes. First, *Iissai*, secondly *Ishai*: according to the diuerse readings, so hath it diuerse significations: if we read *Iishai*, it signifieth *my goods:* for *Obed* his father reioyced more at his birth, then in all his goods and possessions, which he little regarded in respect of his sonne, whom he begot in his old age: and beeing read *Ishai*, it signifieth, *my men*, by which it appeareth how *Obed* vttered the ioy of his heart, after his children were all borne, calling them his men, as if he had said, god blesse you my children, I hope in God to see you all tall young men and women an other day. Further it receiueth a third signification according to the composition thereof: for it may bee well deuided in two Hebrew wordes, which signifie (*est munus*,) that is, there is a gift, as if *Obed* should say at his birth, *God hath sent me a gift:* which are the words of his thanksgiuing: as it becommeth Parents to thanke God for the children he bestoweth vpon them and to be carefull of their education.

Dauid the seuenth and youngest sonne of *Ishai*, signifieth *Beloued.* His parents loued him dearely: he was beloued of all men for the graces of God they saw in him, especially of *Ionathan*, who loued him as his own soule, 1. Chr. 2. 15. 1. Sam. 16. 10. and 17. 12. and, 18. 1. for which cause his father *Saul* could neuer intice him to reiect *Dauids* society: he was a man after God his own heart, he had a wonderfull feeling of the loue of God in his soule, the which, as the fire that came from heauen, and consumed the sacrifices, inflamed his heart, so that he was eaten vp with the zeale of the house of God.

The middle letter of his name is a moouing consonant; but in the word (*dod,*) that signifieth loue from whence his name hath the deriuation, is a quiescing vowell: for he had troubles in the world, which caused him to moue frō place

to

to place, but in God he had firme peace.

The 13. whom I haue mentioned before *Dauid*, were all honorable Patriarches, men renowned for godlineſſe and vertue. *Dauid* the 14. in his pedegree was the firſt king whom God of his mercy ſet vp as a bleſſing in *Iuda*: his kingdome was but little in the beginning, euen ſuch as *Saul* left behinde him; but *Dauid* made it a glorious kingdome, inlarging the bounds thereof by many conqueſts. Let it not trouble you, that there is no mention made of *Saul*, who was king before *Dauid*: for although hee came of *Abraham*, as came the reſt of the Iewes, yet he was not of the houſe of *Iuda*, but of *Beniamin*, and therefore did not belong to the houſe and family of Chriſt; yea he had no fellowſhip with him.

Iſmael, was the ſonne of *Abraham*, and brother to *Iſaac*, ſo was *Eſau* the ſonne of *Iſaac* and brother to *Iacob*, yet becauſe Chriſt was not promiſed vnto them, yea they contemned all the promiſes of God, and imbraced this preſent world, therefore the penne of God his holy ſpirit, leaueth them in this place as prophane perſons.

And thus much may ſuffice for the expoſition of the names in the firſt 14. ſection.

Mnem. I pray you let me interrupt you a little before you ſpeake of the ſecond 14. which I was vnwilling to doe all this while you ſpake of the Patriarchs, becauſe I would not let you in your courſe: Let me aske you why is *Thamar* that vncleane woman inrolled in this number.

Theoph. I was minded to haue ſpoken ſomewhat concerning her, but had quite forgot it; and you haue done wel to put me in mind: but to anſwer you, You might alſo haue asked, why was *Iuda* himſelfe, who committed that filthy inceſt with her, inſerted as one of Chriſt his Fathers among the reſt: but to the purpoſe; how vncleane ſoeuer that *Thamar* was, yet Chriſt came of her; and therefore we are not to looke to the infirmities of his anceſtors ſo much, as to the perſon himſelfe. I confeſſe that there are groſſe imper-

fections registred of ſundry of them in holy Scripture, yet certaine it is, that the flood of their ſinne was ſo farre from ouerflowing Ieſus Chriſt, that he was not ſo much as tainted with the leaſt droppe thereof, as you ſhall heare more fully, when wee ſhall ſpeake of himſelfe in the ende of this pedegree; yea he was infinitely filled with grace, and did ſanctifie his vncleane kinred according to his holy will: and to ſpeake one word more of *Thamar*; The text, Gen. 38. 14. cleareth her, that ſhe did not commit that inceſt to ſatisfie her filthie and fleſhly luſt, but vpon an earneſt deſire ſhee had to be the mother of Chriſt: her deſire was good, and therefore ſhe obtained it, and became one of his mothers, although the means by which ſhe did accompliſh her purpoſe and intention, was vnlawfull and wicked.

Mnem. What ſay you of *Rahab* the harlot, which married with *Salmon*.

Theoph. I will not reaſon vpon the ambiguous ſignification of the word *zonah*, but will anſwer this much, that at firſt ſhe was an vncleane woman in Iericho, but afterward ſhe repented, and being taken from thence, and permitted to dwell among Gods people, ſhe learned to be more holy according to their law.

Mnem. *Ruth* alſo the mother of *Obed*, was a Moabitiſh woman, and not a Iewiſh borne: came Chriſt of the Gentiles?

Theoph. The Lord by his prouidence brought in *Ruth* a ſtranger among his people to be a viſible ſigne of the calling of the Gentiles, & of that grace alſo which they were to receiue of Ieſus Chriſt.

Mnem. I heartily thanke you good *Theophilus* for this patience. Now go on, and rehearſe the ſecond foureteene of whom you ſaid, that they were all glorious Kings.

Theoph. [a] *Salomon, Rehoboam,* [b] *Abia, Aſa, Iehoſophat,* [c] *Ioram,* [d] *Hozia, Ioatham, Ahaz, Ezekiah, Manaſſes, Amon, Ioſias,* [e] *Iakim.* This is the naturall line of *Salomon*, which ſtretcheth no further then to *Iechoniah*, and here the word

a Called alſo Iedidiah, b called Abiam, c Iehoram, d Vzzia, e Iehoiakim.

begas

begat, is alſo properly taken, if you remember the Kings betweene *Ioram*, and *Hozia*.

Mnem. Let me heare the interpretation of the names of theſe 14. Kings.

Theoph. *Salomon* the ſonne of *Dauid* hath his name from *peace*, and is well expounded *peaceable*, as was the name of *Salmon* before: *Salmon* liued peaceably as a priuate man, and therefore the cheife vowels of his name are written vnder the letters of the ſame; but *Salomon* liued peaceably as a moſt glorious King, and therefore the cheife vowells of his name are lifted vp. This name was giuen him of God, 1. Chron. 22. 9. who likewiſe promiſed to giue him peace and reſt from all his enemies round about: to which promiſe *Salomon* leaning, huſht vp warres in his time, ſetled a ſure peace within in all his Dominions: yea the enemies of *Iſrael* and ſtrangers alſo far and neere, did all voluntarily yeeld vnto him, and were content to liue as tributaries vnder him, and to doe him homage. He inlarged the bounds of his Kingdome more by peace, then by the noyſe of war, and made it farre more glorious then did his father *Dauid:* yea the *peace* was ſo great, that in the ouerflowing ſtreams thereof, he forgot the promiſes of God, the admonitions of his father *Dauid*, and the good inſtructions of *Nathan* his tutor, and committed moſt abominable idolatrie, by the perſwaſions and allurements of his wiues and concubines, 1. King. 11. 4. 14. for which filthineſſe God was angry, and in the end of his dayes ſtirred vp ſundry aduerſaries againſt him, as *Adad* the Edomite of the kings ſeede which was in *Edom*, 1. kin. 11. 14. and *Rezon* the ſonne of *Eliadah*, who was made King in *Damaſcus*, and *Ieroboam* his owne ſeruant, who tooke violently from his ſonne *Rehoboam* tenne tribes, and poſſeſſed them as his inheritance, and left them to his ſucceſſors. Theſe were the roddes of men, and the plagues of the children of men, wherewith the Lord as a louing Father did gently correct the vnthankefulneſſe of *Salomon:* but he remooued not his mercie from him, as hee

did from *Saul*, according as he promiſed to *Dauid* by *Nathan*, 2.Sam.7.14.15. *Salomon* was alſo called *Iedidiah*, becauſe the Lord loued him whoſe loue is eternal, 2.Sam.12.15

Vria the husband of *Bathſhebah*, who after his death bore *Salomon* to *Dauid*, is expounded, *My light is the Lord:* this letteth vs ſee that his father earneſtly deſired when *Vria* was circumciſed, that the light of reaſon and true vnderſtanding which is called *the light of God*, Ioh. 1.14. ſhould poſſeſſe his heart, which he obtained: and *Vria* giueth a ſufficient proofe of that naturall light & vnderſtanding, when he was ſent backe from *Rabbah* of the *Ammonites* by *Ioab* to *Dauid:* he anſwered *Dauid* ſo wiſely and behaued himſelfe ſo diſcreetly, that *Dauid* could not effect the purpoſe for which he ſent for him: whither he through the quickeneſſe of reaſon ſuſpected more then he durſt vtter, or whither *Ioab* gaue him priuate aduertiſement, it is vncertaine. The Lord brought alſo to light by *Nathan* after the death of *Vria*, two great wrongs that *Dauid* had ſecretly done him, 1.Sam.12. in which reſpect alſo the interpretation of his name holdeth ſound.

I haue ſpoken of *Vria*, not as though he did belong to the genealogie of Chriſt, but becauſe I find him named in the ſame, as were *Ruth*, and *Rahab* before, whoſe names are expreſſed by accident, as is euident in the text.

Bathſhebha the wife of *Vria*, who after his death was the mother of *Salomon*, is well expounded, *The daughter of an oath:* by which name perhaps her father would publikely declare, that all fearing God ſhould make a conſcience of their promiſes and oathes, and ſhould keepe them, beeing lawfull, inuiolably. *Dauid* in the 15. Pſalme, ver.4. addeth, that this is the path of life, *To be vpright and righteous in our words and oathes.* And this ſhould be well obſerued, not onely in our priuate promiſes and words made one to another, but alſo in the publike, and in them eſpecially made to God. Our oath when we are baptized, as we make it when we are entred in the Church, as members of Chriſt,

ſo

ſo ſhould we keep it while we remoone out of the Church which is here on earth: we ſhould likewiſe make great conſcience of our promiſe and oath which we make before the face of God & his congregation, one to another in marriage; which promiſe his daughter *Bathſhebah* brake, *Uria* her husband beeing aliue in the warres againſt the *Ammonites.*

In my opinion ſhe is rather ſo called for that which fell out long after ſhe became wife to *Dauid:* for ſhe perceiuing daily tumults and broyles to ariſe among his children, and himſelfe to be continually in danger of his life, as likewiſe being well informed by *Dauid* himſelfe of that moſt heauenly promiſe which God made vnto him, directing *Nathan* for the ſame purpoſe after *Salomon* was borne, by which ſhe knew well, that God had appointed to make her ſonne King after his father, 1.Chron.22.12. ſhe I ſay conſidering theſe things, gaue no reſt to *Dauid*, till he had ſworne vnto her according to the promiſe of God, that her ſonne *Salomon* ſhould raigne in his ſtead: of which oath ſhe remembred him, 1.Kin.1.17. and therefore ſaid vnto him, that he ſwore vnto her by *Iehoua*, which oath he made not vnaduiſedly, but tooke the promiſe of God, as is ſaid before, to be the ground of the ſame. In the 1. Chron. 3.5. ſhe is named *Bathſhuah*, the which name the learned expound, *The daughter of ſaluation:* which expoſition ariſeth no wayes out of the word it ſelfe, neither is it grammatical; (I ſpeak with reuerence) this name is rather to be expounded, *filia clamoris*, that is, *the daughter of crying:* according to which expoſition, it fel out alſo to her lot to cry out, and to be clamorous enough, when ſhe was ioyned to *Dauids* family: for when ſhe perceiued how *Dauids* his ſonnes went about to poſſeſſe themſelues of the Kingdome, and to cut off *Dauids* dayes; ſhe knew they would in time cut her off, and her ſonne; then ſhe gaue her ſelfe to continuall mourning and weeping, each houre expecting heauy newes, and cryed aloud from time to time in *Dauids* eares, that hee would

would prouide for his owne ſafetie, and then for hers and *Salomons*.

Reboboam the ſonne of *Salomon* is expounded, *large among the people*, 1.Kin.12. 2.Chron.10. *Salomon* his father purpoſed to haue left him large and ample Dominions, euen ſuch as he himſelfe poſſeſſed: but he was fruſtrate of this expectation: For the Lord puniſhed in the perſon of *Reboboam* the vnthankefulnes of *Salomon*, who hauing receiued of God not onely a large and a peaceable kingdome, but with the ſame, admirable wiſdome, wealth, glory, and peace round about him, and beeing eſpecially choſen of God to build him a temple, the which he would not ſuffer his father *Dauid* to doe, doted notwithſtanding among outlandiſh and Idolatrous women, which the Lord had expreſſely forbidden in his lawe, and became at laſt a groſſe Idolater: For this iniquity committed by *Salomon*, and his vnthankefulneſſe (of which read *Syracides, cap.* 27.) the Lord brought *Reboboam* within ſtraiter bounds: for hee tooke from him tenne tribes, and gaue them to *Ieroboam*; the full hiſtory of all which matter is written, 1. King. 12. for which cauſe he was forced to dwell within a great deale leſſer bounds, then *Salomon* his father purpoſed he ſhould haue done. After this came vp *Shiſhak* king of Egypt (his vncle no doubt) and made ſpoyle of all the treaſures that *Dauid* and *Salomon* had left him: Yea he carried away the treaſures of the houſe of God. It ſeemeth that *Ieroboam*, being well acquainted with the king of Egypt, drewe him vp of purpoſe againſt *Reboboam* (whoſe treaſures were a ſufficient baite to the Egyptian) for his owne ſecuritie, that he ſhould not diſquiet him in his newe poſſeſſions, this was the policy of the Idolater, to cauſe the Egyptian to moleſt *Iudæa*, that he might get reſt in *Iſrael*: but he preuailed more by the erection of Idols within his Dominions, bewitching the hearts of his people, that they ſhould not goe vp to *Ieruſalem*, then he did by the warre of the Egyptian. Thus the heart of *Ieroboam* was looking a thouſand wayes to

keep

keep his new poſſeſſions, at laſt he deuiſed theſe two vnhappy ſhifts, (contrary to the direction of the Prophet *Achia*) by which he hedged *Rehoboam* within a little territorie, in whome although the Lord puniſhed the ſinnes of *Salomon*, as is ſaid, yet marke diligently the vilde ſinnes of *Rehoboam*, which procured alſo the weight of theſe Iudgements of which I haue ſpoken.

Abia the ſonne of *Rehoboam*, is interpreted *my father is Iehoua*, that is, *the Lord*. I neede not to maruell at the follie of his father in giuing his ſonne ſo glorious a name: for it is a cuſtome among Idolaters, enemies to God, to brag and vaunt of the fauour and kindneſſe of God. Now *Rehoboam* whoſe heart was puft vp with the pride of Idolatrie, perſwaded himſelfe of the loue of God, and that his ſonne was likewiſe the child of God; but this was no true perſwaſion of a wel informed conſcience, but a fooliſh conceit of his blind heart: for as there is no ſociety between *Chriſt* and *Belial*, ſo there is no ſocietie between *Chriſt*, and the *ſeruants of Belial* of what degree ſoeuer. This fooliſh father thought he had a ſufficient warrant of the fauour of God, becauſe he ſuffred the outward worſhip of God to remaine in *Ieruſalem*, and the Preiſts and Leuits to dwell in his country: what outward ſhewes ſoeuer he made, they were but cloakes of hypocriſie: for he himſelfe was an Idolater, 1. King. 14. 23. therefore it is ſaid, in 2. Chron. 12. 1. that he forſooke the lawe of God: and in the 5. verſe of the ſame chapter, the Prophet *Shemaiah* told the king to his face, that *He and his Princes had forſaken God*: which he ſpeaketh from God, becauſe he knew that they were Idolaters: now euery Idolater forſaketh God, ſo long as he remaineth a worſhiper of Idoles, what conceit ſoeuer they haue of the mercy of God. Further, *Rehoboam* by this his folly, taught his ſonne *Abia* to make as great vaunt as himſelfe did of the fauour and mercie of God; yea and that he was the child of God, becauſe as I haue ſaid he ſuffred the outward worſhip of God to continue within his Dominions. If you

read the 2.Chron.13. he ſpeaketh moſt diuinely of God, and his worſhip whereof he made no ſmal bragges. But it is not enough to ſpeake of God, and of his holy worſhippe for neither was his heart vpright before the Lord, neither did he walke according to his word that he ſpake of, 1.Kin. 15. 3. He was alſo called *Abiam*, which carrieth a farre other interpretation: which is this, *My father is the ſea:* now this ſpeach is to be vnderſtood by an *Eclipſis*, and defect of ſome words in this manner, *My father is Lord of the ſea.* Which name he receiued not, as it ſeemeth, when hee was circumciſed, but he taketh it to himſelfe, after that famous victorie obtained againſt *Ieroboam*, as correcting the name which his father gaue him: for then he perſwaded himſelfe that he ſhould extend the limits of his kingdome, reducing the tenne tribes by the force of his ſword to returne to the houſe of *Dauid*, ſo farre as the ſea it ſelfe, vnderſtanding the Mediterranean ſea, which was in the dayes of *Salomon*, the limite on the Weſt: but behold the forcible power of the ſecret hand of Almighty God, who daſht all *Abiam* his deſignes, and brought them to nothing: for although he got a moſt famous victorie, and had in that battaile ſlaine of the *Iſraelites* fiue hundred thouſand; yet *Abiam* beeing bridled, no doubt by the ſecret hand of God, as is ſaid, inſiſted not in reducing the ten tribes to the crowne of *Iuda*, nor to extend his dominions to the ſea, for thoſe trybes lay moſt of them along the ſea coaſt, and the reſt vpon the bankes of *Iordan*, which he might then haue done without ſtroake of ſword; onely he recouered certaine cities, and purſued not his victory any further, 2. Chron. 13.19.

Aſa the ſonne of *Abia* is interprted, *deſtruction:* the feare of God hauing taken deep roote in the heart of this king, he firſt attempted according to his name, to *deſtroy* and *ouerthrowe* Idolatry in all parts of his Dominions; he brake their altars, he cut downe their groues, he ſtampt their idoles; and this he performed with great magnimity, beeing

ing perſwaded that idolatrie was the cheiſe cauſe of the great troubles, which befell the former kings his predeceſſors. By this meanes he made a way to eſtabliſh the true worſhip of God in all parts of his kingdome, binding his ſubiects by oath to ſerue the Lord: after this meanes alſo he procured long peace to himſelfe. I muſt needs remember you, that he ſpared not his mother, whome, becauſe ſhe refuſed to be reformed by his authoritie, or to yeeld ſo much as outward obedience to his lawes, he depoſed her from her regencie, he brake her Idol and burnt it. Hee deſtroyed likewiſe that huge hoaſt of *Zarah*, the *Ethiopian*, who came in vpon his country with a million of foote men, and with three hundreth chariots; but according to *Trem.* and *Iun.* with three hundred thouſand chariots, becauſe (ſay they) *Hanani* the Prophet ſpeaking afterward of theſe chariots, vſed theſe words, *Verie manie*, 2. Chron. 16. 8. howſoeuer, he deſtroyed this army, ouerthrew their cities, and harried the whole countrie, and ſo returned to *Ieruſalem.* I might ſpeake much concerning theſe two armies, eſpecially of the army of *Zarah*, who is called an *Ethiopian*, and they that follow him *Ethiopians*: for the common opinion is, that they came foorth out of *Ethiopia*, but the circumſtances of the text doe prooue, that this hoaſt was a confuſed company of *Arabians* cheifely, who were firſt named from *Chuſh*, *Ethiopians*: but theſe diſcourſes I let paſſe, becauſe my purpoſe is ſhortly to runne ouer the interpretation of theſe names in Chriſt his pedegree, as you requeſted. Now to returne to our purpoſe; After this ſo great a victorie, *Aſa* became not careleſſe of the worſhip of God, but ſought ſo much the more to eſtabliſh the ſame, and to remoue all impediments that might ſtay the ſetling thereof, according to the exhortation of *Zacharia* the Prophet, which procured vnto him a long peace: for it is ſaid, 2. Chron. 15. 19. that *this his peace continued 35. yeares:* touching the vnderſtanding of theſe yeares, read *M. Trem.* note vpon this place. This *Aſa* was a great deſtroyer of i-

dolatry, and of his aduerſaries that inuaded his country; yet when *Baaſha* of *Iſrael* came againſt him, he had neither heart nor hand, as we ſay, to withſtand him; but ſuffred *Baaſha* to incloſe him, while he ſent in the meane time a rich preſent to *Benhadad* of *Syria*, intreating him to inuade the dominions of *Baaſha*: this was *Aſa* his declining time, when his heart beganne to ſteale away from God: for then his courage failed him, his ſpirits became feeble, and hee was faint-hearted: for if you will remember his army of fiue hundred and foureſcore thouſand, all valiant men, which he brought againſt *Zarah*, you will ſay, that he had ſtrength enough againſt *Baaſha*; but as I ſaid, the Lord, tooke his heart and courage from him, that hee refuſed to come in open field againſt him. After this he became worſe and worſe: for when he was reproued by the former Prophet, for truſting ſo much in the ſtrength of *Syria*, he caſt the Prophet in priſon, and beganne to oppreſſe the people: if you read the ſtory to the ende, it will appeare I knowe, that his latter ende was worſe then his beginning. And this ſhall ſuffice to haue beene ſpoken of *Aſa, the deſtroyer*, rightly ſo called, for the ſpace of many yeares: although he prooued not ſuch a deſtroyer, as his father intended hee ſhould haue beene: for he hoped that hee ſhould haue deſtroyed the houſe of *Ieroboam*, that hee might haue poſſeſſed himſelfe of the tenne tribes, and haue vnited them to the crowne of *Iuda*: but he was no ſuch man.

Ieheſhophat is expounded, *The Lord iudgeth*. His father *Aſa*, who was a good king while his latter end, named him *Ieheſhophat*, that he might depend vpon the power and goodneſſe of God, aſſuring him that the Lord the great Iudge of the world, would defend him againſt all his enemies: ſuch exhortations tooke place ſoone in the heart of *Ieheſhophat*: for this godly king was eſpecially carefull to eſtabliſh Religion within his countrey, and to remoone Idolatrie out of the ſame: for he tooke away the high places

which

which his ancestors did not before him, 1. King. 22. 41. 2. Chron. 17. And to the end that Religion might take place in the hearts of his subiects, he dispersed through the cities of *Iuda* sufficient men, both to instruct the people in the principles of religion, as also to take order in all places of his kingdome, that all his subiects should be obedient to the holy word, and to publike authoritie, I meane, to *God and the King:* he set also *Iustices of Peace and Iudges*, in all parts of the countrey, for the maintenance of Iustice and equitie among his subiects. And all these the king himselfe exhorted to be faithfull in their office, requesting them to haue respect, not so much to him who was their king, in the discharge of their office, as to the *Lord*, the supreame Iudge of all Iudges; *Because*, said he, *you are to bee vicegerents in your office, not so much to me, as to high Iehouah*, 2. Chr. 19. 6. These are the two brasen pillars which godly Kings and Princes should erect in their dominions, that they may peaceably inioy them; how well may they rest themselues vpon these pillars, and from thence behold the wealth, peace, and prosperitie of their subiects, together with their happy securitie, which while they goe about by their own wits onely to strengthen, neglecting this royall edifice, they bring vpon their estates irrecouerable ruines; which *Iehoshophat* as a wise King in time preuented. I admire to remember how strong and mightie he waxed by obseruing this course, whereof to speake a little, and to let passe his confederacie with the house of *Israel*, whereof he was the first, which did not long prosper with him, but was both hurtfull to him and his posterity: the number of his fighting men are mustered in the 2. Chron. 17. 14. and after, amounted to eleuen hundred and threescore thousand men: this number amazeth me the more, when I consider the narrow bounds of his territorie, which some haue written not much to exceede the countie of Kent: but we neede not much to maruell at these numbers, if we remember the promise of God made to *Abraham*: for the Lord promised to

make his posteritie, as the *starres of heauen*, and the *sands of the sea*, which is as much as *innumerable*, Gen. 15. 5. but to compare this number of *Iehoshophat* to the number giuen vp to *Dauid* by *Ioab*, of *Israel* and *Iuda* then vnited together, which is not much more greater then this, although I confesse, that if *Ioab* had been as carefull in that busines, as the King was earnest, he might haue brought in a farre greater number: concerning both which places, I agree with that most reuerent man of God, D. *Whitaker*, *de authoritate Scripturæ*, against *Bellarmine*, who saith that the truth of holy Scripture is to be imbraced and reuerenced, howsoeuer it seeme to be aboue the reach of humane reason: for what man soeuer had affirmed vpon his owne authoritie, that the King of *Iuda* could muster so many hundred thousand mē, or that the tribes vndiuided could haue raised such a number, I would haue taken it for a trauellers report, and such kind of men are commonly giuen to speake more then they see: but seeing I finde both numbers registred in holy Scripture, I embrace the truth with all my heart: for doubtlesse this *Iehoshophat*, who depended wholly vpon the power of God, whom he knew to be Iudge and gouernour of all the world, became mightie and powerfull out of measure. Others thinke that this number here mentioned in *Iehoshophat*, is not all to be referred to him alone, but to other Kings following, especially becauſe he feared when he heard that *Moab* and *Ammon* were entred his country, and yet he knew that their forces could no wayes be comparable to the least number that was vnder the least of his leaders, 2. Chron. 20. 3.

Iehoram called also *Ioram*, is interpreted, *The Lord is high and mightie*: the imposition of which name argueth, how carefull his father *Iehoshophat* was, to haue drawne him to the true feare of the high and mighty *Iehoua*, that he should haue feared to dishonour his Maiestie with abhominable Idols: for if the feare of God be setled in thy heart, it will withdrawe thee from the horrible sinnes that Sathan is in-

ticing

ticing thee vnto: but grace commeth not by generation, it is the ſpeciall gift of God: his education, and the continual preſence of his godly father, kept backe that ſwelling ſea of wickednes, that was riſing in his heart, which did break forth in his fathers time to his griefe, and cheifely after hee married *Athaliah*, the daughter of *Ahab*, king of Iſrael: to which affinitie he was allured by *Ahabs* policie: he became indeed a moſt impious and wicked king, delighting in blood and Idolatrie, being whetted daily to the ſame, by the prouocations of his proud wife *Athalia*: his court was too much frequented by his wiues friends, both when hee raigned in Iuda, as viceroy in the abſence of his Father in the Syrian warre, 2. King. 8. 16. as alſo after he was ſole & abſolute gouernour thereof: for when *Iehoſhophat* his Father was dead, his vices that had beene long couered, beganne to breake out a pace, 2. Chron. 21. his heart beeing peruerted and drawn away before from the wayes of God, and from the good inſtructions and examples of his godly father. And becauſe this wicked king would not humble himſelfe before the high and mightie Lord (which his father laboured to haue effected) therefore the Lord did let him know in his wrath that he was high and mightie: for the *Edomites* rebelled againſt him. The *Philiſtims* and *Arabians* ſpoyled his countrey, robbed his family, tooke his wife and children captiues, who for recreations ſake abode belike in ſome part of the countrey, well farre from *Ieruſalem*, and ſlew them when they came to their campes. At al which miſeries when he became benummed, and ſenſleſſe, the Lord to awaken him ſent him a letter, which *Eliah* had written before he was taken vp, concerning him, which, becauſe as it ſeemeth, he regarded not, (for he hardned his heart againſt the counſels & exhortations of the Prophets) therefore the Lord ſtroke him with moſt grieuous diſeaſes and torments in his belly for the ſpace of two yeares, that at laſt his bowells fell out, and this wretched King ended his miſerable life.

You

You neede not trouble your ſelfe when you heare, that of theſe glorious Kings, ſundry of them were Idolatrous and wicked wretches: for as the Lord is not bound to ſaue any of *Adams* race, ſo doubtleſſe he keepeth inuiolably that which he ſpake to Moſes, that *hee will ſhewe mercie on whome it pleaſeth him to ſhew mercie*, Exod. 33. 19. which ſentence the Apoſtle Paul expoundeth cleerely, Rom. 9.15. &c. It was neuer promiſed by any of the holy Prophets, that all the Anceſtors of Chriſt ſhould be holy and godly perſons, it is ſufficient that wee knowe what perſons they are that went before him,

Vzzia which name is alſo written *Hozia*, and *Ozia*, for the greekes ſo pronounced the firſt name. I let paſſe a moſt worthy hiſtory with S. *Matthew* of three kings, and of many profitable things belonging to them, the diſcourſe whereof would take vp this ſhort time that I haue to ſtay with you: but to the purpoſe. This *Vzzia* was not the ſon of *Ioram*, neither did he immediately ſucceed him in the gouernment, but was the ſonne of *Amazia*, and ſucceeded vnto him: ſome thinke there was a vacancie and *interregnum* of ſome tenne or eleuen yeares between the death of *Amazia*, and the coronation of his ſonne: others more adhering to the text, acknowledge no voide time: for it is ſaid, *that the people of the land tooke Vzzia, beeing then 16. yeares of age, and crowned him king*, which they did (as good expoſitors hold) at that very ſame time when his father *Amazia* was ſurpriſed by treaſon, 2.King. 12.21. but I leaue this point to the *Chronoligers*. Now as concerning the interpretation of the name *Vzzia*, it ſignifieth, *the Lord is my ſtrength:* he is alſo called *Azaria*, which is, beeing interpreted, *God hath helped me*. What conceits ſoeuer his father had in the nomination of his ſonne, we may paſſe them ouer: for it appeareth cleerely enough by the text, that vpon ſmall hopes he could vaunt egregiouſly, and gaue out himſelfe for a valiant man at armes, and could challenge a farre better man of warre then himſelfe, who for all his brags prooued

a very coward; onely he wiſhed his ſonne, when he was circumciſed, ſtrength and helpe from God. And ſurely according to the names giuen him, the Lord was his ſtrength, and aſſiſted him in the beginning of his raigne, againſt the *Philiſtims* and *Arabians* old enemies to the Iewes: and the *Ammonites* alſo did willingly offer their long intermitted tribute, and payed the ſame; yea the *Egyptians* feared, when they heard of his name: for he grewe famous for his victories: and to the ende that his name might ſpread it ſelfe through the earth, he fortified the cities of *Iuda*, and his frontiers ſo ſoone as he had any relaxation from warre, ſtoring them with all things fit to repulſe hoſtile inuaſion, he was a very prouident king for the dangers of warre, and to augment his owne ſtate. The Prophet *Eſaias* who prophecied in his time (as did diuers others, *Hoſea*, *Ioel*, *Amos*, *Obadias*, and *Ionas*) ſpeaking of his warres againſt the *Philiſtims*, calleth him *Virga percutientis*, the *rodde of him that ſmote thee*, meaning *Paleſtina* of the *Philiſtims*: and in the ſame place, *ſtirps ſerpentis*, the *roote of the ſerpent*, meaning *Hozia*, Eſa. 14. 29. But that godlineſſe whereof all this while he made a ſhewe, vaniſhed away a little after, as the morning dewe: for beeing now well ſtrengthned, and knowing that his enemies hid themſelues for feare of him, he preſumed to goe to the houſe of God to offer incenſe, which the Preiſts of the Lord would not ſuffer him to performe; and as he threatned them, the Lord himſelfe ended the controuerſie betweene them, and ſtroke him on his forehead with Leproſie, ſo that he was not onely thruſt out of the houſe of God, but was put apart from the people, and dwelt by himſelfe, as a Leper, ſo long as hee liued. Read *Ioſephus* to this purpoſe in the 9. booke of his *Antiq.* chap. 11.

You may clearely perceiue by the text, that *Amazia* for all the bragges, he made when *Ioaſh* of *Iſrael* had abated his courage, and had him priſoner, his ſonne *Vzzia* was not at this time borne; and therefore what meruaile if *Amazia* at

his ſonnes birth gaue him ſuch names as might ſtirre him vp afterward to be reuenged on the poſteritie of *Ioas*, wiſhing that God would make him ſtrong and aſſiſt him againſt *Iſrael*, for ſuch indignities that were offred his father. Neuertheleſſe *Vzzia* got no leaue to thinke of the warres againſt *Iſrael*, for ſuch enemies as I haue ſpoken of: and likely it is, that *Vzzia* meaſuring the ſtrength of *Iſrael* his neighbour, and ſeeing him great and mightie (for ſo *Iſrael* was in thoſe times) would not incounter with him raſhly, as his father *Amazia* had done.

But to refreſh your memorie with this ſmall addition, you may maruell that *Ioaſh* of *Iſrael* after that he had entred *Ieruſalem* with his priſoner their king *Amazia*, and was become maſter of the towne, did not at that time vnite the crowne of *Iuda* to the reſt of his tribes, deſtroying and extirping, which he might eaſily haue done, the whole poſterity of *Dauid:* but I aſſure you that the Lord was watching ouer the houſe of *Dauid* with a watchfull eye at this time: for howſoeuer he ſuffred *Ioaſh* to puniſh the Iewes, and breake downe a great part of the walles of *Ieruſalem*, yet he would not ſuffer *Ioaſh* to meddle with the crowne of *Iuda*, neither yet with the poſteritie of *Dauid:* which made *Ioaſh*, when he had ſpoyled the treaſures of the Temple, and thoſe that *Amazias* had in his owne coffers, to content himſelfe with this bootie, and returne; by which meanes the kingdome was preſerued for *Vzzia*, as ſaid is.

Iotham the ſonne of *Vzzia*, is interpreted, *the Lord is vpright*, or *perfect*. Which name it ſeemeth hee receiued in the beginning of his fathers reigne, and when God aſſiſted him againſt the *Philiſtims* and others his enemies, as a ſigne of his thanksgiuing, for the many victories obtained ouer them; as if he ſhould haue ſaid, I haue found the Lord iuſt and vpright in aſſiſting me his ſeruant in all my wayes, and in proſpering me againſt our enemies, & therefore remember my ſonne, adhere to the Lord, forſake him not by imbracing idolatrie, but ſerue him with an vpright heart,

heart, and thou ſhall finde him vpright with thee, ſo that he will deſtroy thine enemies. In deed this king hath the commendation of the holy ſpirit, that he *ſetled his waies before the Lord*, 2. Chron. 27. 6. for he remembred how the hand of God was vpon many of his Anceſtors, and cheifely on his father, for preſuming to offer incenſe in the houſe of the Lord: therefore did *Iotham* take the better heed to his waies, that he might doe that which was righteous in the ſight of ſo righteous a God.

Ahaz the ſonne of *Iotham*, 2. Chron. 28. is interpreted, *Apprehending*, or *poſſeſſing*: by which name *Iotham* would remember his ſonne, to hold ſuch poſſeſſions, as were left him by his Anceſtors, and to labour what he could, to inlarge his Dominions: but this wicked and idolatrous king loſt more, then his father and grandfather had conquered in their times: for *Pekah* the ſonne of *Remaliah* king of *Iſrael*, and *Reſin* of *Aram* invaded his countrie, and prevailed againſt him: for though they tooke not *Ieruſalem*, yet they made a great ſlaughter of his people, and killed an hundreth and twenty thouſand of them: they had alſo carried away to captivitie two hundreth thouſand, had not the Prophet *Oded* come in time, and counſelled the hoſt of *Iſrael* to let them goe: after this the *Edomites* came vpon him, and made hauocke of his country and people. The *Philiſtims* alſo tooke from him ſundry cities that were adioyning vnto them. And when he had hired *Tighath-peleſer*, the Aſſyrian, to aſſiſt him againſt *Pekah* and *Reſin* (in doing of which he vttered himſelfe an vnbeleeuing king, reiecting the promiſes and ſignes offred in the name of God by his ſeruant *Eſaias*, and truſting to his treaſures,) he found notwithſtanding the *Aſſyrian* as great an enemy as were the reſt. It is from my purpoſe, alwaies worthie to be remembred, how the Lord comforted the hearts of his children in thoſe daies: for when *Eſaias* ſawe how obſtinately *Ahaz* refuſed the promiſes of God, and the choiſe of what ſignes he pleaſed for his confirmation; then the Lord mooued his

Prophet to renewe the promiſe of Chriſt his firſt comming, to the comfort of all the Saints of God then liuing.

Ezekia the godly ſonne of vnbeleeuing *Ahaz*, is interpreted, *My ſtrength is the Lord.* Let not this mooue you, that the name of *Vzzia* and *Ezekia* beeing diuers names, haue notwithſtanding one and the ſame interpretation: for as ſome Hebrew words haue diuerſe, yea and contrary ſignifications; ſo there are ſundry that are *ſynonima*, ſignifying one and the ſelfe ſame thing vnder diuerſe names: and now to ſhew you the analogie of this interpretation: How wicked ſoeuer his father was, yet he named his ſonne from the ſtrength and firmitie of the Lord: for when hee looked vpon his continuall troubles, and the ſore vexations that befell him for his ſinnes, he requeſted God to ſtrengthen his ſonne, that he might be better able to withſtand his enemies, then he himſelfe was in encountering thoſe that came againſt him. Maruell not at the impoſition of ſuch names, neither yet at the prayers of hypocrites, which they can plentifully powre out in publique meetings to be ſeen of men; he had no grace to ſtay himſelfe vpon the promiſes of God, when he was requeſted ſo to doe, but behold hee wiſheth his ſonne that God would ſtrengthen him againſt all the former enemies, no doubt, you heard of. This was an earthly requeſt, vttered with the indignation of his hart, againſt all that moleſted him: and to ſpeake no more hereof, but of that ſtrength that the Lord gaue *Ezekiah* his ſonne.

The Lord firſt ſtrengthened him in the reformation of Religion: for he opened the doore of the Temple, which his father had not only defiled with ſundry abominations, but had ſhut it vp, that hee might cauſe the people to reſort to the high places, & other abhominations that he had ſet vp: the Lord was *Ezekias* ſtrength, that he both opened the dore thereof, and alſo purged it, and caſt out thoſe filthie abhominations wherwith his father had filled it: he offered

vp

vp all ſorts of ſacrifices in the ſame according to the lawe, & conſecrated it a new, he replaced the Prieſts of the Lord in their roomes, and orders, to execute their office according as *Moſes* and *Dauid* gaue direction from the Lord. He deſtroyed and brake downe all ſorts of images, altars, and other idolatrous things, through the whole land: he celebrated the Paſſeouer, a ſweet remembrance of their deliuerance out of Egypt, which had been long intermitted before: there was no ſmall preparation for the celebration of this Paſſeouer, to the which he inuited all the other tribes, ſending forth his meſſengers through their cities & dwellings to call them backe, if it were poſſible, not ſo much from their obedience to the houſe of *Ieroboam*, as from that filthy idolatrie, to the true worſhip of God: but becauſe my purpoſe is not to touch the particular points of the hiſtory, but onely to informe you of his name, and what ſtrength God gaue him according to the ſame:

Therefore in the ſecond place God ſtrengthened him againſt that feareful armie of the *Aſſyrian*: what pretence the *Aſſyrian* had for this inuaſion, we need not to trouble our ſelues herein, ſeeing that ſuch Tyrants doe glorie more to ſatisfie their owne will and pleaſure, then to follow reaſon and equitie: for this is their motto, *Quod libet, licet.* Like it was, that this *Sannaherib* quarrelled *Ezekia* for not performing ſome yearly tribute or homage which he expected: or at leaſt he would haue had *Ezekia* to acknowledge him his Maſter, as his Father *Ahaz* had done to his father before: but whatſoeuer hee pretended, *Ezekiah* was contented to quench the greedy thirſt of the *Aſſyrian*, with abundance of gold and ſiluer; after the receit whereof the *Aſſyrian* promiſed to depart from out of his countrie, without doing any outrage therein: but this good King found the *Aſſyrian* falſe and deceitfull: for although himſelfe departed to the oppugnation of *Egypt*, yet he left an huge army to ſacke *Ieruſalem*, vnleſſe *Ezekiah* would ſatisfie all his demands: at this time he found ſtrength from God, who ſent his Angel,

and in the night time destroyed of that armie, an hundreth foureſcore and fiue thouſand.

Thirdly, the Lord ſtrengthened him the next yeare after this in his great ſickneſſe, which is thought to haue beene the plague: for the Lord did not onely raiſe him vp contrarie to his expectation; but alſo added 15. yeares to his dayes, and confirmed the promiſe thereof by a miracle in the courſe of the Sunne, whoſe ſhadow went ten degrees backeward vpon *Ahaz* his diall: concerning which degree I embrace *Trem.* and *Iun.* opinions, that the dyall was cut in twelfe degres, for ſo many full houres, and in 24. degrees for ſo many halfe houres; and that the ſhadow of the ſunne reflected from the *gnomon* vpon ten degrees of halfe hours, vpon which the ſhadow of the Sunne came backe at once to the tenth degree.

Manaſſes the ſonne of good *Ezechias*, is interpreted, *forgetfull*, or *cauſing to forget*. He was born after the great ſickneſſe from which the Lord deliuered his father miraculouſly; and he called his ſonne *Manaſſe*, becauſe the Lord cauſed his father to forget all his former troubles, and gaue him a wonderfull peace all them 15. yeares: after this manner, when *Ioſeph* the ſonne of *Iacob* was made Lord and gouernour in Egypt, he called his eldeſt ſonne, whom *Aſinath* the daughter of *Potiphar* had borne vnto him, by the ſame name *Manaſſes*, becauſe ſaid he, *The Lord hath cauſed me to forget all the trouble that was done to me in my fathers family*, Gen. 41. 51. Likewiſe this good King was in hope that his ſonne ſhould haue forgotten the abhominable ſuperſtitions of idolatry, eſpecially becauſe he was borne after that his father had quenched, not the fire onely, but the very ſmoake of idolatrie, and had reformed all parts of his countrey, ſo that there was no apparant ſigne that idolatrie ſhould haue ſet vp the head any more; but this vngodly ſonne (ſo he continued a long time) deceiuing the expectation of his Father, ſoone forgot the great care he tooke in planting Religion: he became vnlike his Father; yea, con-

tra-

trary to him in all things: for he forgat the true worshippe of God, and filled the land with idolatrie; he reedified all the idolatrous places which his Father had ouerthrown; he filled the house of God with strange altars, yea with altars for all the host of heauen: hee made his sonne to passe thorough the fire in the valley of *Hinnom:* he gaue himselfe to witchcaft and sorcerie, depending vpon the whispering of his familiar spirits: he set vp an abhominable idoll in the house of God: and because he would seeme to do more for the establishment of idolatrie, then his father had done for the aduauncement of true Religion, hee spared not to shed innocent blood, not only in causing the innocent children to passe through the fire, as is said; but also in causing those to be killed, who would not worship his idols: and not to forget that his barbarous crueltie, he gaue commandement that the Prophet *Esaias* should bee sawne in sunder with a wooden saw, neere the waters of *Siloa*; in which cruelty he exceeded *Ioash*, who caused *Zacharia* the sonne of *Iehoida* to be stoned to death, 2. Chron. 24. 21 This was the drowsie sleep of idolatrie that ouertooke *Manasse*, and caused him to forget the worship of God, and the good admonitions of his godly father: for which his impieties committed now many yeares together, the Lord beganne to punish him by the rodde of the *Assyrians*, who tooke him prisoner, and carried him to *Babell:* he was the first King of *Iuda* that was carried out of his land to captiuitie. In the time of his captiuity, when he felt the iust hand of God punishing him (for he was not onely vsed as a base prisoner, but if the report of heathen writers bee true, he was thrust within a case of yron, and fedde with course bread & water) he repented him then of the euill he had done, & made humble supplication to God for mercie and forgiuenesse of his former sinnes, and for deliuerance out of captiuitie, which the Lord in his good time effected, mouing the heart of *Merodac*, who was a friend to his Father *Ezekiah*, to pitie his estate, and to send him backe againe into his

ing-

kingdome. Whether he made any priuate paction with the *Assyrian* or not, it is vncertaine; yet certaine it is, that hee vowed and promised to God, to testifie to the world his true repentance, and to ouerthrow Idolatrie, which he had builded vp before; and to aduance the worship of God, which he had oppugned before. In both which he laboured most earnestly after his returne out of captiuitie, not onely by the strength of publike authoritie, but by giuing example in his owne person: for he helped to eiect out of the Temple of God the altars and idols, wherewith he defiled it, he offred sacrifices vpon the altar of God, and commanded his subiects by publike edicts, contrary to the former, to worship the Lord God of Israel.

How long he continued an idolater, & how many years hee was a prisoner; as also how long he liued after his returne, although these accidents are not noted by their particular times, yet the *Chronologers* haue giuen their opinions; which I purpose neither to specifie, nor to controll.

Amon the sonne of *Manasses*, 2. Chro. 33. 20. &c. is well interpreted, *nursed*, or *brought vp*. When his Father raged at home in erecting Idolatrie, he thought notwithstanding to haue prospered as *Ezekia* had done before him, but hee was farre deceiued: for the Lord will not prosper wicked doers: this mans father *Manasses* tasted of the anger of God in great mercie: for the *Assyrians* afflicted him, tooke him captiue, imprisoned him, and laid fetters and yrons on him: and this chastisement was a meanes of his conuersion. Now *Amon* his sonne was borne at home when his Father was a prisoner, and yet not conuerted: so soone as hee vnderstood that there was a sonne borne vnto him, hee tooke order that he should be *nursed* and *brought vp* in idolatrie, which was diligently performed, whereupon he was called *Amon*, that is, *One that was brought vp in the absence of his father, according as hee gaue direction.* Thus *Amon* sucked the noysome poyson of idolatrie, from his birth, which tooke such deepe roote in his heart, that hee was a maintainer thereof

thereof ſo long as hee liued, which was in all 24. years, and he raigned as king two yeares, and was killed by treaſon.

Ioſias the ſonne of *Amon*, 2.King.22. 2.Chron.24. is interpreted, *the Lord is a fire*. *Amon* would haue excited his ſonne *Ioſias* to the defence of Idolatrie, promiſing and atteſting in preſence of his Nobles at his circumciſion, that would he ſtand in defence of that worſhippe which he, after the death of his father *Manaſſes*, had eſtabliſhed, then vndoubtedly God would be a *fire* to aſſiſt him againſt his enemies, vntill they were conſumed: and all this he ſpake from an heart blinded with the darke clowdes of idolatrie, not knowing what he ſaid. But behold, as the *hearts* of all men are in the hands of the Lord, ſo the Lord preſerued the heart of *Ioſias* from the contagion of idolatry, and powred grace therein when he was eight yeares olde; his father *Amon* was ſlaine as he was two yeares old, at what time God tooke care of *Ioſias*, that hee was brought vp religiouſly, and in the feare and knowledge of God. Let vs then conſider, how the Lord was a *fire* to *Ioſias*: hee filled his young and tender heart with heauenly light, and with the true knowledge of God, and with zeale to his glory, as hote as *fire*, which *Iaddo* prophecied almoſt 300. yeares before. Now *Ioſias* feeling this heauenly and diuine fire in his hart, he was inflamed in his young years againſt idolatry, which he laboured, ſo farre as he could, to remooue, although his father and grandfather had with no ſmall charges erected the ſame before: for he ouerthrewe the high places, brake downe their images and ſtatues, ſtamped their Idoles in powder, burned the bones of the Idolatrous Preiſts vpon their altars, and purged all places that were defiled with idolatry through the land, and ſundry cities within the tribe of *Manaſſes* and *Ephraim* euen to *Nephtali*, in which he broke downe their images alſo, though theſe places did belong to *Iſrael*: ſo did *Ezekia* before, 2.Chron.31.1. How and after what manner *Ezekia* got poſſeſſion of them, if I

could ſtay to examine the text of Scripture, we ſhould find that either *Ezekia* tooke poſſeſſion of them after that ouerthrowe, which the Aſſyrian brought vpon *Iſrael*, when their laſt king *Hoſea* was carried to captiuitie; or that they were giuen him as in gift, when the *Aſſyrians* could not keepe them in their owne poſſeſſion: howſoeuer we finde them poſſeſſed by *Ezekias* and *Ioſias*, who were both carefull to reclaime them from Idolatrie to the true worſhip of God. The ouerthrow of idolatrie which *Ioſias* performed in the zeale of his heart as hote as *fire*, doth clearely teſtifie that the Lord was a *fire* vnto him according to his name. There are three other principall actions of his teſtifying the ſame, which I neede not to inlarge: the firſt is, The order he tooke in repairing the Temple, which in his daies was ruinous, an ominous preſage of the deſtruction thereof that ſhortly followed. The ſecond is the greife he conceiued when the booke of the lawe was read vnto him, whereat he trembled and rent his cloathes, and directed ſundry of his friends to *Huldah* the Propheteſſe, to knowe the minde of God. The third is the celebration of the Paſſeouer, which he performed with all ſolemnities due to ſo holy an action. Theſe three beeing well conſidered, it is very apparant, that the Lord ſet the heart of this godly Prince *a fire*, by the force whereof, he erected the ſeruice of God, and deſtroyed Idolatrie in all parts of his Dominions.

True it is, that he did raſhly aduenture himſelfe in battell againſt *Neco* the ſonne of *Pſammeticus*, which he did, no doubt, in fauour of the *Aſſyrian*, and to requite his kindneſſe, which he ſhewed to *Manaſſes* his grandfather, or in reſpect of dutie, for the aforeſaid cities within the tenne tribes, which were giuen to the kings of *Iuda*.

I hope that it troubleth you not that hee was wounded to death in the battaile, ſuppoſe the Propheteſſe *Hulda* ſaid, that *hee ſhould bee gathered to his fathers in peace:* which I hope you vnderſtand, that he died in the fauour of God, him-

himselfe hauing sought the Lord his God with all his heart, so long as he liued.

Iakim the second sonne of *Iosia*, 2.King.23. 2.Chron.36. This name is compendiously written for *Iehoiakim*, and he was so called by *Neco* the *Egyptian* that slewe his father: for after he had setled all things in *Syria*, he returned to *Iudea*, and found that the people of the land had made *Iohoahaz* king ouer them, whom belike they sawe to fauour the *Assyrian* more then the rest of *Iosias* his sonnes: but *Neco* displaced him, and made him his prisoner, and set *Iakim* in the royall throne of the kingdome: and that the *Babilonian* might knowe, that *Iakim* should be a depender on the crowne of *Egypt*; *Neco* called him by a newe name, *Iehoiakim*. The kings of *Iuda* should for many respects haue been faithfull to the *Chaldeans*, as were his Ancestors; but this vngodly king tooke vpon him the *Egyptian* bondage, contrarie to all couenants and oathes which passed before betweene the *Chaldeans* and the kings of *Iuda*. The *Egyptians* fieldome or neuer strengthned the state of *Iuda*, but were euer vnready at their dangers, as the history importeth. This name *Iehoiakim*, signifieth as much as, *The Lord will raise vp*; in which nomination he departeth nothing from the name that his father *Iosia* gaue him, when he was circumcised, which was *Eliakim*, this beeing interpreted soundeth, *my strong God will raise vp:* for the first syllables of *Iehoiakim* are taken out of the name *Iehoua*, that is, *the Lord*; and the foresyllables of *Eliakim*, are *Eli*, that is, *my strong God:* for *El*, signifieth the strong God. Now let vs see, what *Iosia* meant by calling his sonne *Eliakim*, which is beeing interpreted as said is, *my strong God will raise vp:* by which name doubtlesse his father thought, that the Lord would raise vp of his posteritie to defend the kingdome of *Iuda* from all enemies: but had *Iosias*, who was otherwise a very godly king, perused the Propheſies of *Ieremie*; nay, had he looked to the sinnes of his Ancestors, and to the daily abominations committed by the people of the land, he might haue

haue well knowne that the kingdome of *Iuda* was almoſt at the laſt period thereof: howbeit that the Lord raiſed vp euen of his poſteritie, the mightie Prince *Ieſus Chriſt*, to ſtrengthen the ſcepter of *Iuda*. This *Iakim* was ſo far from ſtrengthning the ſcepter of *Iuda*, that he became a ſeruant to Egypt: but for all his newe freindſhip, he was not able to ſaue himſelfe from the hand of *Nebuchadnezzar*, who tooke him priſoner, purpoſing to haue carried him to *Babel*, but he died in the way, Ier. 22. 18. 19. if you read this. 22. chap. and the 36. chap. of Ieremie, you ſhall there clearely ſee the wickednes of this king.

And now, that I leaue not a ſcruple behind me concerning this king, it is written in the 2. Chron. 36. 8. that there was ſome thing found vpon him, which many thinke to haue beene *Stigmats* and markes of witchcraft and idolatry, that were inured in his fleſh, teſtifying, how deepely idolatry was impreſſed in his heart, that he was content to beare the markes thereof in his skinne. *Trem.* and *Iun.* expound the place of manifeſt treaſon, that was euidently found againſt him, whereof he was conuict: for in the 4. of his raigne, which was the firſt of *Nebuchadnezzars*, he was contented to renounce the freindſhip of the *Egyptian*, and to ſerue the *Babylonian*, which he did three yeares together, euen the fift, ſixt, and ſeauenth yeare of his raigne: after which he reuolted from the *Babilonian*, and breake all couenants that had paſt betweene them, and betooke himſelfe againe to the friendſhippe of the Egyptian, as hee had done when hee was Vice-roy, ſupplying his brothers roome, and foure yeares after he himſelfe was made king, as is ſaid.

Theſe, that I haue mentioned, are the ſecond foureteene honourable perſons, all glorious Kings, the predeceſſors of Ieſus our Lord, and all lineally deſcended out of the houſe of King *Dauid*, euery one of them hauing their owne naturall ſonne to raigne after him, vnleſſe the names of ſome be omitted of ſet purpoſe, as hath been ſaid.

Mnem.

Mnem. And before you proceed any further, let me ask you, why hath S. *Matthew* omitted thoſe three Kings that raigned betweene *Ioram* and *Vzzia*, and are mentioned in the bookes of the Kings and Chronicles?

Theoph. S. *Matthew* keepeth himſelfe within the numbers of 14. & doth therfore omit ſome of leſſe note and vſe; for which purpoſe he maketh choiſe to leaue out three in the middle 14. ranke, becauſe this omiſſion maketh no diſturbance in the coherence of this ſecond 14. either with the firſt 14. or with the third 14. yea and certaine it is, that the omiſſion of theſe names could raiſe no ſcruple or doubt in the pedegree, which was well knowne to the moſt ignorant of thoſe times.

Mnem. I haue ſeene ſundry Greeke editions of *S. Matthew* his goſpel, in which the name of *Iakim* the ſonne of *Ioſias* is omitted, and not ſet downe in the pedegree, but in other editions his name is inſerted, how is this?

Theoph. I know that M. *Beza* followeth thoſe copies in which *Iakim* is omitted: ſo doth *Iunius* in parallels, as all the ancients whome they reuerence and followe; yet certaine it is that the name of *Iakim* is to be ſet in the rowle, otherwaies *Iechonias* ſhall be twice reckoned, namely the laſt in the ſecond 14. and the firſt in the laſt 14. Some to auoid this ſcruple, ſpared not to ſay, that there were two called by the name of *Iechonias*, one the father and the other the ſonne, which is a ſlender anſwer.

Mnem. Here are two Greeke editions; and the firſt is thus read, Ἰωσίας δὲ ἐγέννησε τὸν Ιεχονίαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ, which the ancients haue followed, and M. *Beza* applaudeth thereunto in his 4. edition: this other readeth thus, Ἰωσίας δὲ ἐγέννησε Ιακὶμ Ιακὶμ δὲ ἐγέννησε τὸν Ιεχονίαν, &c. which of theſe editions is rather to be followed?

Theoph. The places of the new Teſtament, which are taken out of the old Teſtament, are to be referred vnto the old, and by it to be reformed, if no ſufficient conſtruction can make reconciliation between both places: of theſe two

readings you ſpeake of, the ſecond agreeth with the places of the old Teſtament: yet becauſe the firſt of theſe Greeke editions is very auncient, let vs reuerence the iudgement of our moſt learned and auncient fathers, and reconcile the places on this manner, beſides that which I ſaid in my laſt anſwer; namely, that where this edition ſaith, that *Ioſias begat Iechonias*, vnderſtand that he begat *Iechonias* as *auus*, that is, not in his owne perſon, for he was his grandfather, but *mediante filio*, that is, in the perſon of his ſonne *Iakim*, ſonne to *Ioſias*, and father to *Iechonias*.

Mnem. Likewayes I pray you let me heare who were bethren to *Iechonias*, as S. *Matthew* writeth in theſe words, *Iechonias and his brethren.*

Theoph. You muſt vnderſtand, that the word *Brother*, in the Hebrew language, is not alwaies taken for a naturall brother, but for others of the kinred: as Gen. 13.8. and 20. 12. and 29.15. ſo in this place, we may vnderſtand by the brethren of *Iechonias*, ſuch as were the children of *Ioakims* brethren, or ſuch others of the kinred iſſuing of *Ioſias*. And to let you ſee the large extent of the word *brother*, in ſignification, *Zedekias* is called *Iechonias* brother, 2. Chron. 36. 10. in which place the word *brother*, is taken for the father brother: for *Zedekias* was ſonne to *Ioſias*, brother to *Iakim*, and father to *Iechonias*. *Trem.* and *Iun.* tranſlate the word *brother* in that place, by the word *agnatus* in Latine, a kinſman. Marke further, this *Zedekias* is called the ſonne of *Iechonias*, 1. Chron. 3.16. where the word *ſonne*, is not taken for a naturall ſonne, but he is called his ſonne legally, in reſpect he ſucceeded him in the Kingdome, although diſorderly by the violent impoſition of *Nebuchadnezzar*, & not by lawfull ſucceſſion.

To this I will reade vnto you the iudgement of *Piſcator* vpon this place: *Sed ego puto in Chronicis recenſeri duos Zedekias, quorum prior numeratur in filios Ioſiæ, poſterior inter filios Iehoiakimi, & hunc poſteriorem in locum Iechoniæ à Rege Babyloniæ ſuffectum eſſe, ac proinde in loco citato proprie fratrem appel-*

pellari: that is, But I thinke there are two *Zedekias* reckoned in the Chronicles: the firſt of which is numbred among the ſonnes of *Ioſias*, and the ſecond among the ſonnes of *Iehoiakim*, & that this ſecond was ſet vp by the king of *Babell*, in the throne of *Iechonia*, and therefore is properly in the afternamed place called his *Brother:* but I leaue *Piſcators* iudgement to your cenſure.

Mnem. But what meaneth S. *Matthew* by the laſt words of that verſe, where he ſaies, that *Ioſias begat Iechonias and his brethren*, ἐπὶ τῆς μετοικεσίας βαβυλῶνος, that is, *in deportatione Babylonica:* in the remooning to *Babylon*. When ſhould either *Ioſias* or *Iehoiakim* his ſonne beget *Iechonias* and his brethren? whether when they were in captiuity, or before?

Theoph. Before no doubt, and therefore the prepoſition ἐπὶ, in our Engliſh text is well tranſlated *about*, in the ſame place, *about the time they were carried away, &c.* noting ſome time before the captiuitie, and not in the ſpace that they were in the captiuitie. Others thinke that if theſe two words be vnderſtood, τῆς γεγονότας, *qui fuerunt*, that were, and be ſet before the prepoſition ἐπὶ, reading it thus, *And his brethren, that were about the time, &c.* then the ſcruple is diſſolued.

Mnem. Let me heare the laſt foureteene generations.

Theoph. Iechonias, Salathiel, Zorubbabel, Abiud, Eliakim, Azor, Zadoc, Achim, Eliud, Eleezer, Matthan, Iacob, Ioſeph, Chriſt.

In the three firſt names of this rowle, the word *begat* is taken improperly: for not one of theſe is father or ſonne to another, but ſucceſſors; & this change of ſignification falleth in this place, to aſſure vs of that change that fell in the ſucceſſion of *Dauids* houſe: for the race of *Salomon* ended in *Iechonias*, to which the race of his brother *Nathan* ſucceeded, of whom came Chriſt.

Mnem. I deſire to heare the interpretation of theſe names alſo.

Theoph.

Theoph. The firſt hath three ſundrie variations: *Iechonia*, *Conia*, *Ieboiakim:* he was the ſonne of wicked *Iehoiakim* (of whoſe wickednes read the Prophet *Ieremie*, in his 22. 26. 36. chapters) in this threefold variation of his name, the Interpretation is one and the ſame in all three: which is, *The Lord will make ready*. *Conia* lacketh the firſt ſyllable (*Ie*) by the figure *apheresis*, as *Trem.* noteth, *Ierem.* 22. 24. What imaginations ſoeuer his father *Iakim* had in the nomination of his ſonne, certen it is, that the Lord made him anſwerable to his name: for as his name was, *The Lord will make ready*, ſo the Lord made him readie for the captiuity of *Babylon*, which neither he, nor his father could be perſwaded to beleeue, although it was openly prophecied by *Ieremie*. The *Babylonian*, after he had remooued his father *Iehoiakim* from the Royall gouernment, and had taken him priſoner, he ſubſtituted this *Iechonia* in his roome, preferring him to the kingdome; but he changed his minde the very next ſpring, when he had raigned three moneths, and tenne dayes: the *Babylonian* feared belike, that this *Iehoiakim* would in reuenge of his fathers death, prooue vnfaithfull to him; and therefore ſent and tooke him to *Babylon* before he expected any ſuch thing: he made no reſiſtance when the *Babylonians* beganne to ſurrounde the citie, but came forth vnto him vpon his oath and promiſe, which he kept not, but tooke him with him to *Babylon:* according to that which *Ieremie* propheſied, chap. 22. 24.

Where I ſaid that the interpretation of his three names was one and the ſame, it was to aſſure him of the immutabilitie of God his decree, and that he ſhould certainly goe to captiuitie; but there was nothing that could make him take warning, or once ſuſpect the miſerie that was comming vpon him.

Now becauſe this captiuitie, to which *Iechonia* went, belongeth to the 70. yeares, of which *Ieremie* prophecied that the Iewes ſhould all that time remain captiues in *Babylon:* vnderſtand therefore, that this captiuitie of the 70 yeares,

hath

hath a threefold beginning: the first at this *Iechonia*, in which he liued, 37. yeares; at what time he got some relaxation after the death of *Nebuchadnezzar*, whose sonne *Euilmerodach* respected, and brought him out of his prison to court. The other two are expressely mentioned in the 2. King. 25. for after *Iechonia*, his successor also *Zedekia*, was carried away within fewe yeares after. And *Nebuzaradan* carried away the rest vnto *Babell* to remaine 70. yeares, the last of which yeares was to bring an vtter ouerthrowe to the *Babylonian* Empire, a newe entrie to the *Persian* Monachie, and deliuerance to the *Iewes* from their long and wearysome captiuity.

Salathiel, or *Shealtiel*, is by interpretation, *I haue sought God:* he was borne in *Babylon*, when the people were sore vexed vnder the *Babylonians:* now they that feared God among them at that time, did earnestly call vpon his holy name, requesting him to haue mercy vpon them, to forgiue them their horrible sinnes, which they committed against him when they were yet in their owne land; and to finish their toilesome captiuitie: which *Neri* his father, by the imposition of this name doth testifie. *Salathiel* is here called the sonne of *Iechonias*, where the word, *sonne*, is taken improperly, and giuen to his successor in the gouernement. The sonnes of *Iechonia*, if he had any, died all long before himselfe in the captiuity, of whom *Ieremie* propheeied, that none of them should succeed him in the gouernment of the kingdome. Thinke nothing that *Neri* his father succeeded not to *Iechonias*: for he died also long before in the captiuity, so the succession fell to *Salathiel*, who was made Prince and gouernour ouer the Iewes, and not a king: and this authority which he had, was not by the election of the *Iewes* so much, as by the tolerance and sufferance of the *Babylonians* then, and after of the *Persians*, wherein the prouidence of God is to be obserued, who to the end that the scepter should still remaine in *Iuda*, according to *Iacobs* prophesie, mooued the hearts of the *Babylonians* to depute

Salathiel as a Prince and gouernour ouer the Iewes, when they were in captiuity. Wee need not to doubt hereof, if we remember the kindneſſe which *Euilmerodach* ſhewed to *Iechonias*, who tooke him out of priſon, and brought him to his court, honoring him him more then any of all his priſoners. The *Babylonian*, who did ſo greatly reſpect *Iechonias* in his life time, could not but likewiſe countenancee his couſen *Salathiel*, and giue him authoritie ouer the Iewes. As for the children of *Iechonia*, it is all one whether they were liuing or dead; for none of them could ſucceede the father in gouernement, as hath beene ſaid, becauſe of that Prophecie which *Ieremie* vttered, *cap.*22.30.in which place he calleth *Iechonia*, by the word, *hariri*, that is, *altogether naked*, comparing him to an olde rotten tree, ſtanding in the forreſt without toppe or bough; which agreeth well with his age, when hee died an olde man, and childleſſe.

Gen.15.2.

Salathiel, and his father *Neri* deſcended of the houſe of *Dauid*, not by *Salomon*, but by his brother *Nathan*: for the race of *Salomon* ended in *Iechoniah*, according to the names that are in this rowle, and according to the hiſtorie, in *Zedekias* his fathers-brother, who was made king of *Iuda* by *Nebuchadnezzar*, when *Iechonias* was carried to *Babel*. The children of *Zedekiah* were all ſlaine before his eyes, in *Riblah*: ſo that God cut off the race and poſteritie of *Salomon* in the perſons of theſe two kings, who died both childles, that the ſucceſſion might come to the houſe of *Nathan*.

Zorubbabel, is interpreted, *ſcattered*, or *blowne to Babell* with the winde, no doubt, of God his indignation: ſo called, becauſe the godly of thoſe times gaue names to their children, which might remember them that they were captiues in a ſtrange land. And this they did, that their children groaning vnder the burthen of their captiuity, ſhould the more earneſtly ſeeke vnto God by vnfained repentance to be deliuered from it. This *Zorubbabell* was the naturall ſonne of *Pedaiah*, who lamenting the ſore miſeries of the peo-

people, gaue such a name to his sonne, as might liuely expresse the cause of their intolerable burthens: he is in this place of S. *Matthew* called the sonne of *Salathiel*, onely because he succeeded him in the gouernment ouer the Iewes. *Pedaiah* his father died before *Salathiel*, *Salathiel*, as it seemeth, died before *Cyrus* was possessed of *Babylon*: vpon which occasion, the gouernement of the Iewes lay void some space, and came to an *interregnum*, while *Cyrus* had setled himselfe in the Monarchie, and had quieted all tumults arising at such an alteratiō. Then soon after, he proclaimed that edict, by vertue whereof, he granted the *Iewes* libertie to returne to their owne land, as *Esaias* had prophecied before: he appointed also *Zorubbabell* to be their captaine and leader toward *Ierusalem*: who found great fauour at his hands, and at the hands of others the *Persian* Emperours: & was in speciall fauour with *Darius* the sonne of *Histaspis*, of whome he obtained great helps, and all necessaries for the building of the Temple, if we may credit *Iosephus* in the 11. booke of his *Antiq.* and *cap.* 4. I doubt not, but you know from whence he borrowed this history; but howsoeuer, he was the first leader of the people out of captiuitie, and was most carefull in building the citie and Temple of God, beeing well strengthned thereto by exhortations of the Prophets of God *Haggie* and *Zacharie*, to which hee hearkned most diligently, performing what they commanded in the name of the Lord, although great oppositiō was made against him, by the old enemies of the Iewes, Ezek. 4. 1, &c.

Piscator, vpon this place, is of opinion that there were two *Zorubbabels*; one, of whome S. *Luke* writeth, the sonne of *Salathiel*, the sonne of *Neri*, descending from *Nathan*; the other of whome S. *Matthew* maketh mention, the sonne of *Pedaiah*, the sonne of *Salathiel*, the sonne of *Iechonia*, 1. Chron. 3. 17, 18, 19. descending from *Salomon*. He imbraceth this opinion the rather, because it prooueth Christ to haue come from *Salomon*, of whome he saith, that it was

prophecied he ſhonld deſcend, according to that which is written, 2. Sam. 7. 12. &c.

Contra. In my opinion *Piſcator* ouerrunneth the matter: for we are to reſpect eſpecially the deſcent of Chriſt from theſe two fountaines *Abraham* and *Dauid:* now the race of *Salomon* ending in *Iechonias*, as the moſt learned hold, *Dauid* his houſe is notwithſtanding continued by *Nathan*, according to S. *Matthew*, *Salathiel* beeing the firſt that came of that race. As for the promiſe of God which the Prophet opened to *Dauid* frō the Lord, by which he would prooue that *Salomon* his race is continued by *Iechonia*, who begat *Salathiel*, who begat *Pedaiah* who begat *Zorubbabel*, of whō came Chriſt: I find not any beſides himſelfe ſo expounding the promiſe: all the learned in one voice agree, that the race of *Salomon* was extinct in *Iechoniah*, and that *Salathiel* his ſucceſſour, the ſon of *Neri* came of the houſe of *Nathan:* read *Trem.* and *Iun.* on the 12. of Zach. 12. verſe. Where he holdeth that God promiſed by *Nathan* his Prophet, that Chriſt ſhould come of *Salomon*, he hath no warrant for his aſſertion out of the promiſe it ſelfe, and therefore would drawe it by collating the words of the promiſe, with the ſpeech of *Gabriel* the Angell, which he deliuered to the holy Virgin. I maruell that *Piſcator* leaneth ſo much to his collation, in which he findeth no more for him, but that God will deliuer to his ſonne Ieſus the throne of his father *Dauid*, which he did, as is confeſſed, but not immediately by them who lineally deſcended of *Salomon*, but by them who deſcended of *Nathan* his brother.

Now when Chriſt receiued the ſceptre of *Iuda* immediately from *Nathan*, and his poſteritie, *Piſcator* might haue ſeene, that *Nathan* raiſed vp ſeede to his brother *Salomon* according to the Law, in which reſpect the poſteritie of *Nathan* may be well termed the poſteritie of *Salomon* his elder brother: and ſo may it well ſtand that Chriſt our Lord was come of *Salomon*, as *Piſcator* would haue it. Thus Chriſt our Lord is deſcended of both the brethren, but in diuerſe

Numb: 7.

rſpects;

respects; for he descendeth of *Nathan* immediately, but of *Salomon* a farre off by *Nathan*.

Of *Nathan* the sonne of *Dauid*.

To speake a little of *Nathan* the sonne of *Dauid*, because it giueth no small light to all this historie. Some of the ancients haue thought him to be the Prophet *Nathan*, which was in companie with *Dauid*. Others also of later times, haue thought him to be the sonne of *Vriah* and *Bathshebah*, onely adopted by *Dauid*; which opinion our English translation imbraceth, 1. Chron. 3. 5. on which place the *Geneua* note is to some purpose. For defence of this latter opinion they alledge two places; the first in the 2. Sam. 12. where mention is made of two children which *Bathshebah* bore to *Dauid*, the one of them borne in adulterie, which died; the other is *Salomon:* whereon they ground, she bare no more to *Dauid*.

I maruell that *S. W. R.* who taketh vpon him to be a criticke censurer of other mens writings, would so slightly passe ouer these reasons; but to the purpose. The Scripture expressely nameth this *Nathan* the sonne of *Dauid*, 2. Sam. 5. 14. *And these be names of the sonnes that were born vnto him in Ierusalem: Shammua, and Shobab, and Nathan, and Salomon:* where *Nathan* the younger, is placed before the elder *Salomon:* and in the 1. Chron. 3. 5. these fowre are called the sonnes of *Dauid* and *Bathsheba* their mother: thus although in the 2. Sam. 12. there be but two of their children mentioned, yet the rest are named in these places which I haue quoted.

The second place which they alledge is out of the Prouerbs, cap. 4. 3. where *Salomon* saith, *I was my fathers sonne, tender and deare in the sight of my mother*, in which place the *Geneua* Bible noteth likewise, that *Salomon* was *Dauids* only sonne by *Bathsheba*; the rest were the sonnes of *Vria*, adopted by *Dauid*. *Contra.* That verse doth rather informe vs, that his parents loued him farre beyond the rest of their children, and were exceedingly carefull of his education,

as if they had had no more; which they did vpon good reaſō: becauſe the Lord would haue him ſo called whē he was circumciſed, as alſo becauſe the Lord did chooſe him out among all his brethren, and promiſed to make him a King. Further, our moſt learned interpreters *Trem.* and *Iun.* tranſlate the latter end of the verſe thus, *& vnicus coram matre mea*, that is, *and deare in the ſight of my mother:* which they expound thus, *vnice dilectus, & ſingulari ſtudio inſtitutus*, that is, *Dearely beloued, and brought vp moſt carefully.*

Abiud, the ſonne of *Zorubbabel*, is interpreted, *my father* is a father, or man *of honour*: which name apparantly was giuen him ſoon after *Zorubbabel* was appointed gouernour ouer the people, and before they came out of captiuitie: he behaued himſelfe in his place as an honourable Prince, both in *Babylon*, and in *Ieruſalem* among the people: and he is the more honourable, that he was a cleare type & figure of Ieſus our Sauiour, both in leading the Church of God out of the *Babylonian* captiuitie, as alſo in defending the ſame after they were come to *Ieruſalem:* yea in the building of the Temple and citie of God, he bore the type of Chriſt, to whom the Prophet *Zacharie* ſaid, *Non virtute, neq; vi, ſed ſpiritu meo ait Iehoua exercituum:* neither by an army, nor by ſtrength, but by my ſpirit, ſaith the Lord of hoſts, Zach 4. 6. as if he ſhould ſay, I haue brought my people backe againe, ſaith the Lord, from the captiuitie of *Babylon* vnder thy hand, not by the force nor ſtrength of any worldly power, onely I the Lord haue done this great worke by my almightie power, and will yet further haue a care thereof; therefore feare not to end the worke thou haſt begun, and proceed: for no man ſhall bee able to withſtand thee: and therefore it followeth, *What art thou O mountaine, &c.* There is no mention in Scripture of this *Abiud* his ſonne, neither what he did for the Temple, citie, and people thereof: for ſoone after the returne of the people from captiuitie, the Prophets of God *Haggie*, *Zacharie*, and *Malachie* finiſhed their propheſies: and the people of God bore the *Perſian*

yoake

yoake for a while, and liued notwithstanding in peace vnder them: after that *Alexander* the great had subdued the *Persians*, and had taken the glorie of that Monarchie vpon his owne shoulders, he molested not the Iewes, but rather highly honoured them, as testifieth *Iosephus*, *lib. antiq.* 11. *cap.*8. After him his captaines, and especially them whom *Daniel* calleth the legges of the image, did grieuously molest them; euen the descent of *Seleucus* in *Syria*, and of *Ptolomie* in *Egypt*, who as they warred one against another, could not but passe through *Iudea*, which lay in the way, at last became masters of the Iewes, as it were by turnes, and weakened the house of *Dauid*, that they who escaped their tyrannie, became rather priuate men, then Princes of any great authoritie: all which agreeth well with the prophesie of *Hoseas*, cap.3.4. Dan.7.41.

The Iewes beeing thus most cruelly vexed on both sides, as hath been spoken, were forced for their safetie to seeke helpe and assistance from the *Romanes*, who before this time had inlarged their newe conquest euen farre beyond the sea. About this time the house of *Dauid* hauing no strength to defend the countrey, the foure sonnes of *Matthias*, the sonne of *Asmonæus* tooke vpon them the defence of the Iewes, in the time of *Antiochus Epiphanes*, as witnesseth *Iosephus* in the books following. Now these *Machabies* (so called from the third sonne of *Matthias*) descended of the tribe of *Leui*, and making head against the *Syrians*, prooue the weakenes of the princes of Iuda.

The *Romanes* were easily induced to accept the request of the Iewes, and to aide them; which they did hauing an eie to their owne aduantage: and when they had daunted the force of their aduersaries, as they were seeking fit occasions to surprize the Iewes themselues, behold it fell out to them as they desired: for the ciuil dissention which arose vpon the race of the *Asmoneans*, and especially of the posteritie of *Symon*, brother to Iudas, for the cheife authority and priesthood, drewe in the *Romanes* to bee *arbitrators* of this

this long debated quarrell: here they found a wide entrie, which they neuer left while they were Maſters of all. Yea, their olde enemies, and irreconcilable neighbours, the *Edomites*, after they had once ſhaken off the yoke of the Iews in the dayes of *Ioram* ſonne of *Iehoſhophat*, could neuer be brought againe vnder full obedience, although they were now and then moleſted by the Kings of Iuda, while at the laſt they became their commaunding Lords vnder the *Romanes*, who made *Herod* their King, the ſonne of *Antipater*, an *Idumæan* or *Edomite*.

The rowle of the houſe of *Dauid* was in the middeſt of all theſe broyles, faithfully preſerued by the prouidence of God, and ſo well known, that neuer none made any doubt hereof. Now I will ſhortly paſſe ouer the reſt of the deſcent of *Zorubbabel*, and take my leaue of you, becauſe I haue ſome important buſineſſe to performe this afternoone.

Eliakim the ſonne of *Abiud*. I haue interpreted this name before, when I ſpake of *Iakim* the ſonne of *Ioſia*, to which I will adde thus much: *Eliud* his father, ſeeing the miſeries of his nation, and the weakeneſſe of *Dauids* houſe, whereof he was deſcended, giueth his ſonne this name *Eliakim*, which is beeing interpreted, *My God will raiſe vp*. This one word containeth *Abiuds* earneſt prayer to God for the defence of his Church: as if he had ſaid, I haue no ſtrength to defend the people of God, neither is there any ſtrength in our whole houſe; but my truſt and confidence is in God, that as hee of his infinite loue raiſed vp *Cyrus* to proclaime our libertie, and to ſend vs home to our owne country out of captiuitie, and mooued likewiſe the hearts of the reſt of the Kings of *Perſia*, to defend vs from our old enemies *Samaritans*, *Moabites*, *Ammonites*, *Edomites*; ſo now the Lord our God will ſtirre vs vp ſome friends to help vs from theſe new enemies of *Syria* and *Egypt*, at this time ſpecially when there is no ſtrength in our ſelues. This example of *Abiud*, was to moone all the people to cal vpon God for ſtrength, and that he would raiſe them vp friends in their defence at this

this time, when the *Persian* Monarchie is vanished and translated to the *Macedonians.* The Lord heard their praiers, & stirred vp the *Maccabies* to take the defence of the people of God against the *Syrians:* how prosperously they performed it, *Iosephus* hath written it at large.

Azor the sonne of *Eliakim*, is interpreted *an helper:* his father touched with a sensible feeling of the miseries of the people, crieth a loud to God for *an helper*, and to strengthen the hands of the sonnes of *Matthias* against these newe enemies. Thus you see that they nominated their children after their returne from captiuity, with such names, as witnessed their infinite wrongs and oppressions, and the necessitie they had of a *Sauiour*, and sufficient *helper* indeed: this made them looke continually for an earthly Prince, by whose power they might be deliuered from their enemies; and at last when all of them had fastned their expectation vpon the *Messias*, they trusted, that he should haue bin some Monarch of this world, who might deliuer them from their temporall miseries. Maruell not that they had conceiued such an opinion of the *Messias:* for they had a more sensible feeling of their temporal miseries, and their bodily hurts, then of the blindnesse of their owne soules; yea darkenesse and ignorance had already couered the face of the land: for they had not the Prophets of God amongst them, neither any true teachers, as it vseth to be in the time of open persecution: which was the cause that euery man spake and said of the *Messias* what he listed, and this opinion was rooted in all mens hearts of the *Messias*; which continued vnto Christs owne time, yea after his resurrection, his owne Disciples asked him, *If euen then he would restore Israell*, meaning by a worldly power from the *Romans*, who were then their Lords, Act. 1.

Zadoc the son of *Azor*, is interpreted, *Iust*; in this sence, *The Iust God of heauen and earth looke down vpon our miseries, and helpe vs.* This or such like was the prayer of *Azor* his father, requesting God for the defence of his people, as is

ſaid. And according to his prayers, and the prayers of other godly ones, the Lord was looking in mercie vpon his people, and beganne to remember his couenant made to *Abraham*, *Iſaac*, and *Iacob*; and therefore he of his infinite mercie, was haſtning the comming of his ſon *Ieſus* into the world, in whome and by whome, all his diſtreſſed people were to finde mercie. The occaſion of this prayer, roſe from the vexations and troubles they ſuffred vnder the kings of *Syria*, and *Egypt*, which waxed more and more greiuous and vntolerable vnto them.

Achim the ſonne of *Zadoc*, is interpreted, *Brethren*, and importeth the valour and magnanimitie of the ſonnes of *Matthias:* which *Zadoc* his father vttered with an exclamation, and admiration at the birth of *Achim:* as if hee had ſaid: O how valiantly and worthily haue the ſons of *Matthias* reſiſted the furious outrage of *Antiochus*, and of his captaines: ſo at the birth of his ſonne, he praiſed the worthy turnaments of the 4. brethren the ſonnes of *Matthias*, wiſhing vnto thē proſperous victories ouer their enemies. And true it is, they did moſt valiantly reſiſt the furie of the *Syrians*; but the miſeries of the people, which were exceeding great, required the defence of a ſtronger hand, then was the hand of the *Maccabies*; yea, no worldly Monarch on earth was able to redreſſe their miſerable eſtate, both ſpirituall and temporall, but onely the *lyon of the tribe of Iuda*, on whome the faithfull of thoſe times ſet onely their hearts, looking for a full redemption of body and ſoule by faith in his blood; although others in thoſe times admired the *Maccabies*, and looked for ſome great matters at their hands.

Eliud the ſonne of *Achim*, is interpreted, *To my God be all praiſe*. It ſeemeth that this name was giuen for the remembrance of ſome notable victorie, obtained by one of theſe brethren the ſonnes of *Matthias* ouer the *Syrians* their enemies: or of ſome other victorie atcheiued by *Ariſtobulus*, or *Hircanus*, who were of the poſteritie of the *Maccabies*. *Ioſephus*

Iosephus in his 12. and 13. bookes of his *Antiquities*, giueth great light to this interpretation I haue set downe: read them when you get conuenient time.

Eliezer the sonne of *Eliud*, is interpreted, *My strong God be our helper.* The miseries of the Iewes increated daily: for when the *Syrians* and *Egyptians* were brought and reduced vnder the Romane Empire, their miseries were nothing lessened, but more aggrauated: for howsoeuer the *Romanes* seemed to be their friends, and would at sometimes appeare to honor them, and vse them kindly; yet they gaped for the soueraignty of *Iudea*, which came into their hands by the ciuill dissention of *Aristobulus*, and *Hircanus*, to whose debates they were chosen as arbitrators, who arbitrated the matter so betweene them, that at last they became Masters of all, and *Herod* the sonne of *Antipater*, their deputy-king vnder the *Romanes*. *Eliud* foreseeing these miseries daily, and feeling them already in part, hee and all the rest that feared God, made their humble supplications to his Maiestie, for his helpe and defence, lamenting that there was no strength in the house of *Dauid* to defend them. The *Persian* Monarchie was already ouerthrowne, *Alexanders* Empire was also vanished away in his owne person; his two most powerfull captaines *Seleucus*, and *Ptolomie* with their successors, had sundrie yeares before most greiuously afflicted them, as it were purposely by turnes; there was no good to be expected at the hands of the *Romanes*, who were bringing vpon them a mighty tempest from beyond the seas, yea their was no helpe to be found in man: behold therefore in this one word, the exclamations of all in those times, for the help of God from aboue!

Matthan the son of *Eleezer*, is interpreted, *a gift:* his father not only cõsidering the heauy miseries of the people, which they suffred vnder the *Syrians*, *Egyptians*, and *Romanes*, but also hearing the earnest supplications and prayers that there were made to Almightie God for helpe and releise to their miserable estate, assured himself that God would giue

eare vnto them, and looke downe from heauen vpon their miſeries, and ſend them that gift which they ſo long expected: this gift was the *Meſſias*, whom, in the fulneſſe of time, God gaue to the world for the redemption thereof: him was God now preparing to ſend downe from heauen for releiſe of his people: they were not ſo earneſt in calling vpon God for this moſt pretious gift, as God was willing to ſend him: onely he was expecting the time that he had ſet downe for his comming; and when the fulneſſe of time was come, the *Meſſias* was ſent vnto them from heauen; but when they ſawe him, *they receiued him not*, becauſe he came not with that pompe, power, and glory, that might relieue them from the yoke of the *Romanes*.

Iacob, the ſonne of *Matthan*, is interpreted *an heele-holder*, as I ſpake before. This is an other *Iacob* then the ſon of *Iſaac*: the interpretation is the ſame, and doth moſt fitly agree with the time: for *Matthan* his father looking daily for a *gift* from heauen, and for the appearing of the *Meſſias*, whome he knewe was at hand, therefore crieth to his ſonne, to take him by the *heele*: as if he ſhould ſay; The promiſed *Meſſias*, our great deliuerer is at hand, ſtretch out thine hand, and take hold of him, and looke for that long expected deliuerance: they knew by diligent ſearch of *Daniels* propheſie, that the *Meſſias* comming was at hand, therefore they were all admoniſhing one an other thereof, and waiting euery houre for his appearance, which made *Matthan* name his ſonne, *Iaacob, an heele-holder*. This was *Ioſephs* naturall father: S. *Luke* calleth him the ſonne of *Eli*, becauſe he married the bleſſed Virgin *Marie* his daughter, and ſo was his ſonne in law.

Ioſeph the ſonne of *Iacob*, is interpreted, *he will remoone or take away, or adde*. This name was firſt giuen by *Rahel, Iacobs* wife, whē ſhe bore her firſt ſon to him: for ſhe ſaid, *God hath taken away my reproach, and ſhe called his name Ioſeph, ſaying, The Lord will adde to me another ſonne*: by which words I gather, that this name *Ioſeph* hath a double ſignification; Gen. 13. 23. 24.

the

the one to *take away*, the other to *adde* an other in liew of that which is taken away: theſe two ſignifications do ſerue moſt fitly in the nomination of this *Ioſeph*: for the Lord was according to old *Iacobs* propheſie, remooving the typicall Scepter of *Iuda*, which was at this time almoſt wrung out of his hands: for the *Aſſyrians*, *Babylonians*, *Syrians*, and *Ægyptians*, had been wreſtling with him theſe many yeares by-paſt, to take his Scepter from him, but were neuer able to diſpoſſeſſe him of it. And now the *Romanes*, well likened to the moſt fearefull beaſt that euer aroſe out of the ſea, and vnlike to all the reſt that aroſe before, Dan. 7. 7. hath come vpon him with force and violence, and hath taken his Scepter out of his hands: for they were already maſters of the countrie, hauing taken poſſeſſion thereof in the dayes of their *Conſuls*; and *Caſar Auguſtus* had ſent forth a decree, that euery man of that countrey ſhould be taxed in the place where he was borne, which the Iewes willingly yeelded vnto, Luk. 2. 1. This ſecond *Iacob* the father of this *Ioſeph*, noting all theſe things diligently, and beholding the *Romanes* wringing the Scepter out of the hands of *Iuda*, called his ſonne *Ioſeph*, becauſe he ſawe that the Lord was remooving the ſame, which at this time when this man was borne, was not wholly remooued, neuertheleſſe the hands of *Iuda* were ſo feebled, that he could not keepe his Scepter any longer, but was ready to yeeld it to theſe mighty oppreſſing Lords: yea further, this *Iacob* admoniſheth them all, that an other was comming, euen the ſonne of *Iuda* called *Silo*, in liew of *Iuda* his father: he was comming indeed, for ſhortly after this, the Angel *Gabriel* was ſent to the holy Virgine his mother, and told her that ſhe ſhould bee the *mother of the Meſſias.*

Mnem. I haue heard you with great delight hitherto; let me, I pray you, aske one queſtion concerning *Ioſeph*: how is it that S. *Matthew* hath ſo diligently noted his kinred, & hath not ſet downe the kinred of *Marie*; when as Chriſt our Lord is not deſcended of *Ioſeph*, but of *Marie.*

Theoph. S. *Matthew* followeth the order of reckoning that is vsed in holy Scripture, which is to reckon the kinred of the man, and not of the woman: now *Marie* beeing *Iosephs* couſen, and both being deſcended of *Dauid*, our Euangeliſt by this pedegree which he hath ſet downe, prooueth ſufficiently that *Ieſus* the ſonne of *Mary* is truely deſcended of *Dauid*, and ſo is the very *Meſſias* ſpoken of, and promiſed by the Prophets.

Mnem. Let mee heare the interpretation of the name *Marie*, and of *Ieſus Chriſt*.

Theoph. Marie the mother of *Ieſus*, is interpreted, *the bitternes of the ſea:* great was the ioy of her heart, euer ſince the Angell *Gabriel* deliuered that meſſage to her from the Lord; but after when ſhe did ſee her ſonne *Ieſus*, our Lord, iudicially condemned, ſcourged, and ſhamefully crucified vpon the croſſe, her ſoule was filled with *bitterneſſe* and ſorrow, as if the whole Ocean and *bitter ſea* had been powred within her. I hope no man will maruell of her exceeding ſorrow, if he conſider that ſhe was the mother of the bleſſed Sonne of God, whom ſhe ſaw crucified vpon the croſſe: and although her ſoule was filled with bitterneſſe, yet ſhe did not carrie her ſelfe immoderately, or as an impatient woman, when ſhe ſtood by his croſſe ſeeing him in his horrible pain, and all them that ſtood by mocking him; but behold her wonderfull patience, when Chriſt her Sonn ſaid to her from the croſſe, *Woman, behold thy ſonne:* as if he had ſaid, Ah ſee how all that ſtand by are mocking and ſcorning me; but look thou vpon me, and comfort thy ſelfe in this, that thou ſeeſt me vpon the croſſe; for now am I offering vp my ſelfe for the ſaluation of the world, and for thy ſaluation alſo: with theſe words did the Lord Ieſus mollifie and comfort the bitterneſſe of her ſoule.

Ieſus the ſonne of all that went before, from *Abraham* to *Dauid*, is interpreted, *a Sauiour*. This is that bleſſed roote that beareth vp that glorious tree, and all the boughes thereof, as you haue heard before. He is a *Sauiour* indeed, not an earth-

495

earthly one, ſuch as *Ioſhua*, and others, who were *Sauiours* of their bodies; neither was hee ſuch an one as his kinred then expected, to deliuer them from the Romanes; but hee was an heauenly one, and was come to deliuer them from greater enemies, namely from the deuill, the fleſh, and the world: yea, from all the puniſhments due for ſinne in this life, and in the life to come: theſe enemies were mightier then the *Romanes*, the puniſhments farre more intolerable then the *Romanes* could haue inflicted vpon them, the deliuerance from the ſame far more glorious, then from the *Romane* yoke: for this moſt mightie and moſt glorious work, was *Ieſus* ſent from God his Father to deliuer the *Iewes*, and not to encounter with the *Romanes*, nor with any other earthly Monarch. This was the mind of God, as teſtifieth the Scripture, yet the Iewes were altogether ignorant thereof: other particulars of his name I omit.

Chriſt, is a Greeke word, for which the Iewes call him *Meſſias*, and is interpreted *Annointed*: not with any materiall oyle how precious ſoeuer, but with the gifts and graces of the holy ſpirit, wherewith his humane nature was filled without meaſure aboue his fellowes. The types that went before him were *annointed* with materiall oyle, but the oyle of gladneſſe was onely reſerued for *Ieſus Chriſt* the Sonne of God, our bleſſed *Sauiour*, that of his fulneſſe wee might receiue our meaſure, euen the droppes that fall from him, who is bleſſed for euer. Amen.

Mnem. You haue ſpoken largely of the firſt part of the Chapter, euen of the pedegree of *Ieſus Chriſt*, I would deſire you to open vnto me the particular points touching his natiuity and birth.

Theoph. The points you ſpeake of are three: 1. is the perſon that conceiued and bore him: 2. the perſon by whome he was conceiued: 3. the perſon of *Ioſeph*, to whom the holy Virgin was betrothed in marriage.

Mnem. What perſon conceiued and bore him?

Theoph. The Virgin *Marie*, a pure and vndefiled Virgin, though

though betrothed to *Ioseph*, and married; yea though shee conceiued, and bore her sonne *Iesus*.

Mnem. By what person did the holy Virgin conceiue *Iesus Christ*.

Theoph. By the holy Ghost, the third person in Trinitie.

Mnem. What meane you when you say, *That hee was conceiued by the holy Ghost?*

Theoph. I meane that the holy Ghost by his mightie power, formed the bodie of *Iesus Christ* in the wombe of the Virgin, of her substance, & sanctified the same, separating all sin, which was resident in her (for she was a sinner born) farre from the same, and made a pure and holy bodie, ready to receiue a most pure and heauenly soule; all which was done without man.

Mnem. Now I desire to heare the particulars concerning *Ioseph*.

Theoph. Our Euangelist noteth first his resolution of putting her away, although she was his betrothed wife.

Mnem. What mooued him thereunto?

Theoph. 1. He sawe that she was with child, before hee tooke her home to his house from her parents. 2. Hee suspected either adulterie since the betrothing (for so it had beene) or at least some slippe before the betrothing. 3. He beeing a iust man, and of good conuersation, thought it beseemed not a man of his reputation to marry an vncleane woman.

Mnem. What is the second point obserued by the Euangelist S. *Matthew*?

Theoph. How *Ioseph* was disswaded from this resolution.

Mnem. Who disswaded him from putting her away?

Theoph. The Angell of God was sent to *Ioseph* for that purpose.

Mnem. Which was the maine reason (for I will not aske you of all his words) that the Angell alleadged, and that dashed all *Iosephs* suspitions.

Theoph.

Theoph. He informed her, that that which was begotten in her (vnderſtand this as before of the wonderfull worke of the ſpirit in working his conception, and let all perſons beware of any vnchaſt or vncleane thought herein) was done alſo by the power of the holy Ghoſt. And by his ſpeaches he cleareth her from all his ſuſpitions, and would haue *Ioſeph* now to conſider of a more heauenly birth, then any that be brought forth by ſinnefull men and women.

Mnem. You informed me already, I thanke you of the interpretation of the word *Ieſus*; let me know how, and after what manner *Ieſus* worketh and hath wrought our ſaluation.

Theoph. Firſt, in ſo much as hee gaue himſelfe to the ſhamefull death of the croſſe for our ſinnes, he hath thereby purchaſed, and deſerued at his fathers hands the *remiſſion of all our ſinnes*, and the *honour of eternall life*, which his father moſt willingly beſtoweth for his ſake vpon all his elect.

Secondly, he doth moſt powerfully worke *true faith* in our hearts by his holy *ſpirit*, and by the preaching of his holy Goſpell; that we by this *faith* may take hold of his death, as it is offered to vs in his word; and then that we may make conſcience in the meane time, to ſerue God without hypocriſie, and to ioyne to our faith good and holy works, according to his word.

Mnem. To what ende was all this done, which you haue ſpoken of the Angell and *Ioſeph*?

Theoph. To fullfill the prophecie of *Eſaias*.

Mnem. I deſire to heare the words of the prophecie, and to be reſolued of ſome doubts in the ſame.

Theoph. Beholde a Virgine ſhall be with child, and ſhall beare a ſonne, and thou ſhall call his name Emmanuell, which is, being interpreted, God with vs, Eſa. 7. 14.

Mnem. Are theſe words in the 22. and 23. verſes of S. *Matthew*, ſpoken by the Angell to *Ioſeph*, or by S. *Matthew* himſelfe?

Theoph. Some learned writers take these words to bee spoken by the Angell to *Ioseph*, confirming him out of Scripture in all that he had spoken to him before; of which iudgement is *Iun.* in his parallels, *Paral.* 4. Others thinke these to be the words of the Euangelist himselfe, not onely informing vs, that the speaches of the Angell are conformable to holy Scripture, but also that the auncient propheties concerning Christ, are after this manner accomplished; which order he obserueth after, as occasion serueth.

Mnem. Vpon what occasion did *Esaias* the Prophet speake thus of the birth of Christ to the people?

Theoph. When vnbeleeuing *Ahaz* would neither heare the promise of victorie, that was offred vnto him of God by his Prophet, neither yet accept a signe for his confirmation therein; when his heart was shaking with feare: the Prophet in an holy zeale reproued the vnbeleeuing king, and propoundeth the promise of Christs comming to the world (the substance whereof they had heard often times before) for the present comfort of the beleeuers: as if hee should haue said, O you that beleeue in the *Messias* of God that is to come, as I haue taught you these many yeares, beleeue what I haue spoken to you of your deliuerance, although the king, and many with him reiect these wholesome promises; for you shall be as surely deliuered from these two smoaking firebrands, your enemies, (meaning of *Pekah* and *Resin*) as it is most sure that the *Messias* both God and man shall in the fulnesse of time come to the world: and that he may drawe them all to an earnest attention, hee cryeth out, *Behold, a Virgine shall bee with childe, &c.*

Mnem. I haue heard sundry reason vpon the Hebrew word *hahalmah*, which the Prophet vseth in that place: doth it signifie a *Virgine* indeede?

Theoph. It signifieth in all places of Scripture, a true Virgine, that hauing a speciall regard of her Virginitie, abideth vnder the custodie of her Parents, hiding her selfe for the

the moſt part from the ſocietie and company of men, according to the vſe obſerued in thoſe chaſte times. Prouerb. 30.19. *Salomon* is ſpeaking of an whoore, and vſeth this ſame word *habalmah*, not that it ſignifieth ſuch a perſon, but to teach vs, that that vncleane woman would not be known to be an harlot, but would be reputed and eſteemed a *Virgine*. *Piſcator* vpon this place is fiſhing without baite.

Mnem. I finde an other doubt in that propheſie, which is this: ſome read *vocabit*, that is, *and ſhee ſhall call:* others, *vocabis, ô Virgo, and thou O virgin ſhall call:* yea ſome read, *& vocabunt, and they ſhall call:* which of theſe readings are ſureſt?

Theoph. This diuerſitie of reading ariſeth of the hebrew word, which the Prophet vſeth: for we may read it either in the 2. or 3. perſon fœminine: the cheifeſt tranſlations vſe the 2. perſon fœminine, to informe vs, that the Spirit of God called vpon the Virgin before ſhe was borne, and appointed her, who was to bee the very mother, to take that authoritie as to name her owne ſonne. You may followe which of theſe two you pleaſe, without errour: they that tranſlate, *& vocabunt*, tooke the word to be the 3. perſon ſingular maſculine, and the nominatiue caſe to it *quiſque*, or ſuch like; which made them tranſlate it Impersonally, *& vocabitur*, or *vocabunt:* for all theſe three come to one: wherein, crauing their patience, they were ouerſeene; for the Hebrew verb *vekarah*, when it is read in the 3. perſon ſingular, it is then of the fœminine gender (for perſons in Hebrew verbes are diſtinguiſhed by genders) and the nominatiue thereof is *virgo*, in Hebrew *habalmah*, and not *vnuſquiſque*. Thus howſoeuer *Bellarmine* thinkes that the Hebrew text is in this place corrupted, he is deceiued; and in clearing their tranſlation that beareth the blot, he is waſhing the blackemoore. Read M. *Whittaker* againſt *Bellarmine, de authoritate Scripturæ*, who doth in that place fully anſwer the Ieſuite.

Mnem. In what ſenſe is he called *Immanuel.*

Theoph. Becauſe he, being the ſecond perſon in Trinity, the very Sonne of God, abaſed himſelfe notwithſtanding in taking and aſſuming our nature, and in becomming a very man, but without ſinne, as he was very God in one perſon.

Mnem. Did *Ioſeph* obey the warning that the Angel brought him from God?

Theoph. Hee did, and that ſo ſoone as he awoke out of his dreame.

Mnem. Sought euer *Ioſeph* the vſe of her bodie?

Theoph. All writers agree that ſhe continued a true Virgin ſo long as ſhe liued: and that *Ioſeph* did greatly reuerence her whom the holy Ghoſt had made the mother of our Lord *Ieſus Chriſt:* and this we may embrace, but not as an article of faith.

Mnem. Good *Theophilus* I returne you many thanks for theſe great paines. I hope in God to make good vſe of this ſweet conference we haue had together.

Theoph. My faithfull friend *Mnemon*, you ſhall euer command me: and were not ſome earneſt buſineſſe, which I muſt needs end this afternoone, I would not ſo ſoone depart from you. *The Lord worke in vs his grace, vntill wee be perfect men in* IESVS CHRIST. *Amen.* Farewell.

FINIS.